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Sanskrit Academy Series No. - 67

GEMS FROM SANSKRIT LITERATURE

सूक्तिमाला

संस्कृतपरिषद्
राष्ट्रियसंस्कृतसंस्थानेन मानिता आदर्शशोधसंस्था
उस्मानियाविश्वविद्यालयः, हैदराबाद्
2010

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संस्कृत अकाडमी ग्रन्थमाला – 67

सूक्तिमाला

सम्पादकौ

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ई.वें. वीरराघवाचार्यः

परिवर्धितसंस्करणस्यास्य सम्पादिका

डा. के.वरलक्ष्मीः

प्रधानसम्पादकः

आचार्य टि.केशवनारायणः

निदेशकः

संस्कृत अकाडमी

राष्ट्रियसंस्कृतसंस्थानेन मानिता आदर्शशोधसंस्था

उस्मानिया विश्वविद्यायः

हैदराबाद्

2010

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समर्पणम्

संस्कृतपरिषदः
भूतपूर्वनिदेशिकायै
स्वर्गस्थायै आचार्यायै
डा. के.कमलामहाभागायै
सश्रद्धमर्पितं
ग्रन्थकुसुमम्

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PREFACE

It gives me pleasure to place the small book-Suktimala in the hands of Sanskrit lovers. During the very first meeting with M. M. Professor Sri Ramachandrudu, I was advised to get this book re-printed with some more additions if possible. When I requested Dr. K. Varalakshmi, Dy. Director, to take up this work, she happily agreed to my proposal and completed the work at the earliest time possible.

Suktimala, wreathed with maxims and aphorisms, juxtaposes worldly wisdom with witty expressions and minute ironies. These maxims and aphorisms, composed in evocative and mellifluous Sanskrit language, are heart warming. The Anthology, perennial source of worldly wisdom, dispells the ignorance and enlightens the people. This selection of wise-sayings, extracted from various works of classical sanskrit literature, stands like a scaffolding for character building. They can become a part of school and college curriculum as they play a vital role in moulding the young minds.

Wise-sayings are called Muktakas. A verse, which is complete in itself without any connection with the context, is called a Muktaka. Even a Muktaka composed by a descerning poet can be as elegant as a Mahakavyam. A Muktaka shows the poet's mastery of logic, subtle thinking and keen observation. These Muktakas, from the pen of learned scholars, are like the mirror showing the facts of life.

The first edition of Suktimala comprised 280 elegant little verses was published in 1959 by Prof. Aryendra Sarma, the Founder Director of Sanskrit Academy. The second edition was published in 1979 by

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the then Director Prof. B. R. Sastri. Some more poetic pieces, extracted from six works, have been added to the third edition. In the first edition the verses were arranged in the alphabetical order. Whereas in the third edition, caption is given to each verse based upon the content described in it. Hence the verses have been re-arranged according to the alphabetical order of the captions.

Sanskrit Academy doesn't claim that this Suktimala is a unique work. It's targeted readers are common public. We hope that this third edition of Suktimala will delight the hearts and would be an item of collection in bookshelf at home.

While thanking Dr. K. Varalakshmi, Dy. Director, S.A., for compiling the wise saying, I want to place it in records that she is rendering her best services for the upliftment of the Academy in many aspects. Thanks are due to Mrs. Hymavathi, Sri K.V.Surya Prakash and Mrs. Anjana Devi for rendering assistance in DTP work.

We are indebted to Prof. Radhavallabha Tripatiji, Vice-Chancellor, Rashtriya Sanskrit Sansthan, Delhi and Sri Chandan Singh Kanyalji, Registrar I/C , Rashtriya Sanskrit Sansthan, Delhi, for supporting and encouraging the Sanskrit Academy in every way in all its undertakings.

We are also thankful to Prof. T. Tirupathi Rao, Vice-Chancellor, O.U. and Prof. Y. C. Venudhar, Registrar, O.U., for keen interest they have been taking in the affairs of the Academy.

27.03.2009
Yugadi

Dr. Shrinivasa Varakhedi
Director

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INTRODUCTION TO FIRST EDITION

Sanskrit Literature is replete with maxims. The number of verses and hemistichs quotable as maxims and aphorisms runs into thousands. A very small fraction of these, only 280 pieces, are included in the present colloction. They are offered to the general reader, together with a faithful and (we hope) readable translation in English, by way of specimens of the wisdom and observation of Sanskrit poets and authors. Many of them are also specimens of good poetry.

Selection for an anthology is necessarily subjective, depending on the likes and dislikes of the compiler. However, we have taken care to include in the present collection only such verses as are, in our opinion, likely to appeal to today's reader, whether or not he is familiar with Sanskrit culture. The range of these maxims and aphorisms is fairly wide. They touch upon practically all aspects of life-love, labour, enterprise, fortune, friends, enemies, saints, villains, truth, morality, conduct, religion, etc. The reader can, if he cares to, learn a great deal from them which would be of use in life. But even if reading for pleasure, he will not be dissappointed.

We have drawn upon only fifteen authors and works besides eight anthologies and similar compilations from which we have taken a number of anonymous quotations. It was neither possible, nor, we felt, essential to trace every quotation to its source; for the anthology is designed for the lay-man, not for the scholar. We have inculded a few verses also from the Gaṭhasaptaśati, in spite of its being a Prakrit anthology, simply because we could not resist the temptation of sharing with our readers

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the joy derived from reading these exquisite pieces. Besides, for all practical purposes, Prakrit literature may be regarded as part of Sanskrit literature.

We have divided the anthology into two parts. The first part, called "Mamixs", contains only complete verses; the second one, called "Aphorisms", contains only hemistichs or quarter verses. In both the parts, the pieces have been arranged in the alphabetical order, and references to original sources, as far as they were known to us, have been provided. The list of authors and works cited is appended separately.

It has not been easy to translate these maxims and aphorisms into English, especially because they are, by their very nature, terse and pithy. It could hardly be expected that the English rendering would faithfully reflect the terseness of the original. All that could be attempted was to preserve the sense, and to present it in a readable form. Whether we have succeeded in this, is for the reader to judge. We have done our best.

****

PREFACE TO SECOND EDITION

We have great pleasure in placing in the hands of lovers of Sanskrit literature the second edition of (सूक्तिमाला) Gems from Sanskrit Literature. It is hoped that this second edition will, as its predecessor, be well received by scholars.

Hyderabad
7-9-1979

B. R. Sastry
Director

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Acknowledgements

We thankfully acknowledge the help derived from the following works-from the first two in compiling the Anthology, and from the last three in translating :-

1. Subhashitaratnabhandagara (Nirnayasagara Press, Bombay, 8th ed. 1952).

2. Samayocitapadyamalika (Nirnayasagara Press, Bombay, 14th ed. 1957).

3. The Hitopadesa, edited and translated into English By M. R. Kale (Gopal Narayan & Co., Bombay).

4. A Sanskrit-English Dictionary by Sir Monier Williams (Oxford University Press).

5. Sanskrit-English Dictionary by V. S. Apte, Parts I and II, (Revised Edition, 1957-58, Prasad Prakasan, Poona).

****

द्वितीयमुद्रणप्रस्तावना

वयमतीव हृष्यामो यत् सूक्तिमाला द्वितीयं मुद्रणं प्रकाश्यत इति। आशास्यत इदमपि मुद्रणं प्रथममुद्रणमिव रसज्ञानां मुदे कल्पत इति।

हैदराबाद् बि. आर्. शास्त्री

७-९-१९७९

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PART- I

मौक्तिकानि

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मौक्तिकानि

(MAXIMS)

अतिचिन्तनम्

उप्पण्णमत्थे कज्जे अइचिन्तन्तो गुणागुणे तम्मि।
चिरआलमन्दपेच्छित्तणेण पुरिसो हणइ कज्जम्।।१।।
(उत्पन्नार्थे कार्येऽतिचिन्तयन् गुणागुणौ तस्मिन्।
चिरकालमन्दप्रेक्षित्वेन पुरुषो हन्ति कार्यम्।।) गा.स.श.३.१४

When an undertaking is about to bear friut, a person, who gives excessive thought to its pros and cons, spoils the whole affair on account of idly tarrying too long.

अद्रष्टव्याः

इन्दे प्पवाहिअन्ते गोप्पशवे शंकमं च तालाणम्।
शुपुलिशपाणविपत्ती चत्ताली इमे ण दट्टव्वा।।२।।
(इन्द्रः प्रवाह्यमाणो गोप्रसवः संक्रमश्च ताराणाम्।
सुपुरुषप्राणविपत्तिश्चत्वार इमे न द्रष्टव्याः।।) मृ.क.१०.७

The flag-pole in honour of Indra being carried away, the delivery of cow, the displacement of stars, (and) the death of a good man- these four ought not to be seen!

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अधमः

तुष्टे सति न लाभाय रुष्टे नाशाय नैव च।

प्रज्वालितानि शष्पाणि नाङ्गाराय न भस्मने।।३।। स.प.मा.४६.३३.

If a petty man is pleased, none is benefited; and if he is angry, none comes to harm. He is like grass, which on burning yields neither charcoal nor ashes.

अनर्थचतुष्टयम्

यौवनं धनसम्पत्तिः प्रभुत्वमविवेकिता।

एकैकमप्यनर्थाय किमु यत्र चतुष्टयम्।।४।। हितोप.प्र.११

Youth, abundant wealth, sovereign power, and want of discrimination- each one of these can bring about calamity even singly; how much more the combination of all four!

अनर्थाः

क्षते प्रहारा निपतन्त्यभीक्ष्णं धनक्षये वर्धते जाठराग्निः।

आपत्सु वैराणि समुद्भवन्ति **छिद्रेष्वनर्था बहुलीभवन्ति**।।५।। प.त.२.१९२

Blows often fall on the wounded spot;hunger increases in poverty; enmities crop up during distress; and misfortunes multiply where there is a vulnerable point.

अनादरः

अतिपरिचयादवज्ञा सन्ततगमनादनादरो भवति।

मलये भिल्लपुरन्ध्री चन्दनतरुकाष्ठमिन्धनं कुरुते ।।६।। सु.र.भा.१६९.७२३

Excessive familiarity breeds contempt,and too frequent visits(to a person) lead to disrespect. A Bhilla woman living on the Malaya Mountain uses sandal-wood as mere fuel.

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अनार्यः

प्रेरयति परमनार्यः शक्तिविहीनोऽपि जगदभिद्रोहे।

तेजयति शस्त्रधारां स्वयमसमर्था शिला छेत्तुम्।।७।। सु.र.भा.५७.१३१

A wicked person, though powerless himself, instigates others to injure people. A piece of stone, itself incapable of cutting, whets the edge of a sword.

अनित्यता

क्रोडीकरोति प्रथमं यदा जातमनित्यता।

धात्रीव जननी पश्चात्तदा शोकस्य कः क्रमः।।८।। नाग.४.८

When first mortality clasps to her bossom the new born (child) and then does the mother (clasp) like a nurse, where is the occassion for grief?

अनुरागः

दुःखं त्यक्तुं बद्धमूलोऽनुरागः

स्मृत्वा स्मृत्वा याति दुःखं नवत्वम्।

यात्रा त्वेषा यद् विमुच्येह बाष्पं

प्राप्तानृण्या याति बुद्धिः प्रसादम्।।९।। स्वप्न.४.६

It is difficult to cast off (forget) deep-rooted love; grief revives at each fresh remembrance. It is (in) the course of nature that on shedding tears in this world the mind attains freshness, having a debt paid off (as it were).

अप्रतिबुद्धः

अप्रतिबुद्धे श्रोतरि वक्तुर्वाक्यं प्रयाति वैफल्यम्।

नयनविहीने भर्तरि लावण्यमिवेह खञ्जनाक्षीणाम्।।१०।। सु.र.भा.१७०.७४२

Good words fall flat upon the ears of a dullard, just as the charms of a pretty-eyed women are lost upon a sightless husband.

अभावः

लोभश्चेदगुणेन किं पिशुनता यद्यस्ति किं पातकैः
सत्यं चेत्तपसा च किं शुचि मनो यद्यस्ति तीर्थेन किम्।
सौजन्यं यदि किं गुणैः स्वमहिमा यद्यस्ति किं मण्डनैः
सद्विद्या यदि किं धनैरपयशो यद्यस्ति किं मृत्युना।।११।। भर्तृ.१.४४.

If there is avarice, why think of other vices? If there is backbiting, why talk of other sins? If there is truth, where is the need of penance? If the mind is pure, why resort to pilgrimage? If there is nobility, where is the necessity for a retinue? If there is eminence, of what use are the various ornaments? If there is true learning, where is the need of money? If there is ill-repute, what worse can death bring?

क्षान्तिश्चेत् कवचेन किं किमरिभिः क्रोधोऽस्ति चेद् देहिनां
ज्ञातिश्चेदनलेन किं यदि सुहृद् दिव्यौषधैः किं फलम्।
किं सर्पैर्यदि दुर्जनाः किमु धनैर्विद्यानवद्या यदि
व्रीडा चेत् किमु भूषणैः सुकविता यद्यस्ति राज्येन किम्।।१२।। भर्तृ.१.१७.

If one has forbearance, of what use is an armour? If one is irritable, what need is there for enimies? If there is a (Jealous) kinsman present, where is the need for fire? If one had a true friend, of what use are the wounderful remedies? If one keeps company with wicked people, what greater harm can serpents do to him? If one has true learning , what is the use of money? If one has modesty, of what advantage are ornaments? If one has talent to write good poetry, what does he care for even a kingdom?

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अयोग्यता

किं करोत्येव पाण्डित्यमस्थाने विनियोजितम्।
अन्धकारप्रतिच्छन्ने घटे दीप इवाहितः।।१३।। प.त.१.४२५

Of what avail is the learning imparted to an unworthy person, like the lamp placed within a pitcher surrounded by darkness?

अल्पधीः

यत्र विद्वज्जनो नास्ति श्लाघ्यस्तत्राल्पधीरपि।
निरस्तपादपे देशे एरण्डोऽपि द्रुमायते।।१४।। हितोप.१.६९

Where there are no scholars, even a person of little knowledge is honoured. In a country without trees a castor plant is acclaimed as a tree.

अव्यवस्थितचित्ताः

क्षणे तुष्टाः क्षणे रुष्टास्तुष्टा रुष्टाः क्षणे क्षणे।
अव्यवस्थितचित्तानां प्रसादोऽपि भयङ्करः।।१५।। स.प.मा ६.१८

Now pleased, now angry—thus getting pleasure or angry from moment to moment: even the favour to such unstable persons is perilous.

असज्जनः

कृतशतमसत्सु नष्टं सुभाषितशतं च नष्टमबुधेषु।
वचनशतमवचनकरे बुद्धिशतमचेतने नष्टम्।।१६।। हितोप.२.१६१

A hundred favours (obligations) are lost upon the wicked; a hundred good sayings are lost upon the foolish; a hunderd counsels are lost upon the uncompliant; and a hundred words of wisdom are lost upon the senseless.

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आचारः

आचारः परमो धर्म आचारः परमं तपः।

आचारः परमं ज्ञनमाचारात् किं न साध्यते।।१७।। स.प.मा.१३.२५

Good conduct is the highest morality, it is the highest penance and it is the highest knowledge. What cannot be achieved through good conduct?

आत्मबलम्

जे अत्तबलं जाणिअ भालं तुलिदं वहेइ माणुस्से।

ताह खलणं ण जाअदि ण अ कन्तालगादो विवज्जदि।।१८।।

(यः आत्मबलं ज्ञात्वा भारं तुलितं वहति मनुष्यः।

तस्य स्खलनं न जायते न च कान्तारगतो विपद्यते।।) मृ.क.२.१४

The man, who knowing his strength (or capacity) bears a burden commensurate (with it), -for him there is no mishap (or, stumbling), neither does he perish (even though) staying in wilderness.

आत्मश्रेयः

यावत् स्वस्थमिदं शरीरमरुजं यावज् जरा दूरतो

यावच्चेन्द्रियशक्तिरप्रतिहता यावत् क्षयो नायुषः।

आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महान्

सन्दीप्ते भवने तु कूपखननं प्रत्युद्यमः कीदृशः।।१९।। भर्तृ.३.७५

While the body is still strong and healthy, while old age is still at some distance, while all the organs are still unimpaired, and while life has not yet been spent out, a wise man should strive hard for the welfare of his soul; for, how ridiculous would it be to sink a well when the house is actually on fire!

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आत्मापराधफलानि

रोगशोकपरीतापबन्धनव्यसनानि च।
आत्मापराधवृक्षाणां फलान्येतानि देहिनाम्।।२०।। हितोप. १.४१

Disease, sorrow, (mental) anguish, bondage and distress-these are the fruits of the trees of one's own faults.

आतिथ्यम्

अरावप्युचितं कार्यमातिथ्यं गृहमागते।
छेत्तुः पार्श्वगतां छायां नोपसंहरते द्रुमः ।।२१।। हितोप.१.५९.

Even if an enemy comes to your house, offer him fitting hospitality: a tree does not withdraw its shade even from a person who is cutting it.

आपत्परिहारः

चिन्तनीया हि विपदामादावेव प्रतिक्रिया।
न कूपखननं युक्तं प्रदीप्ते वह्निना गृहे।।२२।। सु.र.भा.१५३.१७

One should think beforehand of a remedy against possible misfortune. It is not wise to try to sink a well when the house is actually on fire.

आर्यः अनार्यः

पातेन कन्दुक इवोत्पतत्यार्यः पतन्नपि।
तथा त्वनार्यः पतति मृत्पिण्डपतनं यथा।।२३।। सुभा.३६.२२१

A worthy man, like a playing ball, rises up (rebounds) as soon as fallen, An unworthy man, on the other hand, falls down (and remains fallen) like a lump of mud.

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आशा

आशाया ये दासास्ते दासाः सर्वलोकस्य।

आशा येषां दासी तेषां दासायते लोकः ।।२४।। सु.र.भा.७६.२८

Those, who are slaves of desire (hope), are slaves of the whole world. But those, who make desire their slave, have the whole world at their service.

इन्द्रियनिग्रहः

शंजम्मध णिअपोटं णिच्चं जग्गेध झाणपडहेण।

विशमा इन्दिअचोला हलन्ति चिलशंचिदं धम्मम्।।२५।।

(संयच्छत निजोदरं नित्यं जागृत ध्यानपटहेन।

विषमा इन्द्रियचौरा हरन्ति चिरसञ्चितं धर्मम्।।) मृ.क.८.१

Control your belly; keep awake constantly by the drum of meditation; the dangerous thieves in the form of the sense-organs carry off long -stored Dharma.

उत्तमः

उत्तमः क्लेशविक्षोभं क्षमः सोढुं न हीतरः।

मणिरेव महाशाणघर्षणं न तु मृत्कणः ।।२६।। सु.र.भा.४६.५५

Only the best of men can stand the onslaught of distress, not others. It is only a gem that can stand the rubbing (polishing) on a grindstone, not a clod of earth.

उद्यमः

उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः।

नहि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ।।२७।। प.त.२.१३८

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An object is achieved by effort, not merely by wishes. The prey will not of itself enter the mouth of a sleeping lion.

उद्योगिनः

उद्योगिनं पुरुषसिंहमुपैति लक्ष्मी-

दैवेन देयमिति कापुरुषा वदन्ति।

दैवं निहत्य कुरु पौरुषमात्मशक्त्या

यत्ने कृते यदि न सिध्यति कोऽत्र दोषः ।।२८।। प.त.१.३९२

Prosperity accrues to him, a lion among men, who is industrious. Only the weak-minded say, "It is to be bestowed by Fate". Ignoring Fate, exert to the best of your ability. If you fail in spite of your efforts, surely, you are not to blame.

उदारचरितः

अयं निजः परो वेति गणना लघुचेतसाम्।

उदारचरितानां तु वसुधैवकुटुम्बकम्।।२९।। प.त.५.३८

This person is my own, that one is an alien : so think the petty-minded. The magnanimous, on the other hand, regard the whole as their own family.

उपकारः

प्राप्य चलानधिकारान् शत्रुषु मित्रेषु बन्धुवर्गेषु।

नापकृतं नोपकृतं न सत्कृतं किं कृतं तेन।।३०।। सु.र.भा. १७०.७४०

If a person having achieved power, which in any case is transitory, does not hurt enemies, does not help friends, and does not honour relatives, what does he really accomplish?

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कर्मफलं

यात्यधोऽधो व्रजत्युच्चैर्नरः स्वैरेव कर्मभिः।

कूपस्य खनिता यद्वत् प्राकारस्येव कारकः।।३१।। हितोप.२.४८.

A man sinks lower and lower, or rises higher and higher, through his own actions, like the digger of a well or the builder of a wall.

कामः

न जातु कामः कामानामुपभोगेन शाम्यति।

हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते।।३२।। स.प.मा.३८.२६

Carnal desires are never appeased by their gratification; on the contrary, they are all the more intensified like fire fed with oblations.

कार्यहन्ता प्रियवादी

परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम्।

वर्जयेत् तादृशं मित्रं विषकुम्भं पयोमुखम्।।३३।। हितोप.१.७७

A (seeming) freind who speaks sweetly in your presence, but acts adversely behind your back, should be discarded like a pitcher full of poison with milk on the surface.

कार्यापरित्यागः

प्रारभ्यते न खलु विघ्नभयेन नीचैः

प्रारभ्य विघ्नविहता विरमन्ति मध्याः।

विघ्नैः सहस्रगुणितैरपि हन्यमानाः

प्रारब्धमुत्तमजनाः न परित्यजन्ति।।३४।। प.त.३.२३९

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The mean undertake nothing at all for fear of obstacles. The middling do undertake things, but leave them in the middle when faced with obstacles. But the best of men do not give up a thing once undertaken, though confronted with thousands of obstacles.

कालः

व्योमैकान्तविहारिणोऽपि विहगाः सम्प्राप्नुवन्त्यापदं

बध्यन्ते निपुणैरगाधसलिलान्मीनाः समुद्रादपि।

दुर्णीतं किमिहास्ति किं च सुकृतं कः स्थानलाभे गुणः

कालः सर्वजनान् प्रसारितकरो गृह्णाति दूरादपि।।३५।। प.त.२.२३

Even birds flying about in the solitude of the sky meet with calamities; and even fish living in the unfathomable oceans are caught by expert fishermen. What, in this world, is a misdeed or a good deed; and of what avail is an advantageous position? For, Death, with hands outstretched, seizes everybody even from afar.

कृतघ्नता

ब्रह्मघ्ने च सुरापे च चौरे भग्नव्रते तथा।

निष्कृतिर्विहिता सद्भिः **कृतघ्ने नास्ति निष्कृतिः**।।३६।। प.त.४.११

The learned have prescribed expiations for the murderer of a Brahmana, for a drunkard, for a thief and for one who has violated a solemn vow, but there is no expiation for the ungrateful.

कृपणः

होन्ती वि णिप्फलच्चिअ धणरिद्धी होइ किविणपुरिसस्स।

गिह्माअवसंतत्तस्स णिअअछाहि व्व पहिअस्स।।३७।।

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(भवन्त्यपि निष्फलैव धनऋद्धिर्भवति कृपणपुरुषस्य।
ग्रीष्मातपसन्तप्तस्य निजकच्छायेव पथिकस्य।।) गा.स.श.२.३६.

To a miser his great wealth, though existent, is of no use; as to a traveller oppressed by summer sunshine, his own shadow is of no use.

कोपः

उत्तमे तु क्षणं कोपो मध्यमे घटिकाद्वयम्।
अधमे स्यादहोरात्रं चाण्डाले मरणान्तिकः ।।३८।। स.प.मा.१४.७

The anger of the magnanimous lasts only for a moment, that of the middling for an hour or two, that of the mean for a day and night, whereas the anger of the meanest lasts for life.

क्षमा

क्षमाशस्त्रं करे यस्य दुर्जनः किं करिष्यति।
अतृणे पतितो वह्निः स्वयमेवोपशाम्यति।।३९।। सु.र.भा.८३.१

What can a wicked man do to him, who is equipped with the weapon of forbearance? Fire falling in a place, where there is no straw, subsides on its own accord.

क्षान्तिः

क्षान्तितुल्यं तपो नास्ति सन्तोषान् न सुखं परम्।
नास्ति तृष्णासमो व्याधिर्न च धर्मो दयापरः।।४०।। स.प.मा.३७.२

There is no penance equalant to forgiveness, no happiness superior to contentment, no affliction equalant to avarice, and no virtue higher than kindness.

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खलः

अहो खलभुजङ्गस्य विपरीतो वधक्रमः।
कर्णे लगति चैकस्य प्राणैरन्यो वियुज्यते ।।४१।। प.त.१.३२९.

How extraordinary is a snaky rogue's way of killing!He bites (poisons) one in the ear, whereas it is someone else who loses life.

खलः सर्षपमात्राणि परच्छिद्राणि पश्यति।
आत्मनो बिल्वमात्राणि पश्यन्नपि न पश्यति।।४२।। सु.र.भा.५४.१

A wicked person can discern others' flaws even if they are as minute as mustard seeds, while he shuts his eyes to his own flaws even if they are as big as wood-apples.

धण्णा बहिरा अन्धा ते व्विअ जीअन्ति माणुसे लोए।
ण सुणंति पिसुणवअणं खलाणँ ऋद्धिं ण पेक्खन्ति।।४३।।
(धन्या बधिरा अन्धास्त एव जीवन्ति मानुषे लोके।
न शृण्वन्ति पिशुनवचनं खलानामृद्धिं न प्रेक्षन्ते।।) गा.स.श.७.९५.

Blessed are the deaf and the blind: they alone live (in peace) in the mortal world. For, they do not have to listen to the words of the slanderers and to see the prosperity of the wicked.

वर्धनं चाथ सम्मानं खलानां प्रीतये कुतः।
फलन्त्यमृतसेकेऽपि न पथ्यानि विषद्रुमाः।।४४।। हितोप.२.१३९

Even fostering (assisting) and honouring will not please a wicked person. The poison-tree, even if watered with nectar, does not yeild wholesome fruits.

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शशी दिवसधूसरो गलितयौवना कामिनी
सरो विगतवारिजं मुखमनक्षरं स्वाकृतेः।
प्रभुर्धनपरायणः सततदुर्गतः सज्जनो
नृपाङ्गणगतः खलो मनसि सप्तशल्यानि मे।।४५।।भर्तृ.१.४५

The following seven rankle like shafts in my heart: the moon dusky during the day, a beautiful woman past her youth, a lake bereft of its lotuses, a handsome person devoid of learning, a king devoted to money, a good man constantly in trouble (poverty), and a rogue having acces to a royal court.

गुणप्रशंसा

गुणानां वा विशालानां सत्काराणां च नित्यशः।
कर्तारः सुलभा लोके विज्ञातारस्तु दुर्लभाः ।।४६।। स्वप्न.४.१

The conferers of mighty benefits and of high honours are always easily found in this world, but their appreciators are rare.

गुणविकासः

यदि सन्ति गुणाः पुंसां विकसन्त्येव ते स्वयम्।
नहि कस्तूरिकामोदः शपथेन विभाव्यते।।४७।। स.प.मा.३९.४०

If there is merit in a person it will shine of itself. It is not by swearing that fragrance of musk is proved.

गुणविचारणम्

छेदश्चन्दनचूतचम्पकवने रक्षापि शाखोटके
हिंसा हंसमयूरकोकिलकुले काकेषु नित्यादरः।

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मातङ्गेन खरक्रयः समतुला कर्पूरकार्पासयो-

रेषा यत्र विचारणा गुणिगणे देशाय तस्मै नमः ।।४८।। सु.र.भा.१७८.१०१६

All respect to that country where the value of the meritorious is assessed thus: sandal, mango and campaka trees are cut off, while the Sakhotaka trees (which are small, crooked and ugly) are preserved; swans, peacocks and cuckoos are killed, while kind attention is paid to crows; an elephant is exchanged for a donkey; and camphor is equated with cotton!

गुणाः

संहतिः श्रेयसी राजन् विगुणेष्वपि बन्धुषु।

तुषैरपि परिभ्रष्टा न प्ररोहन्ति तण्डुलाः।।४९।। हितोप.१.३५

Union with (co-operation of) one's kinsmen, even if they are worthless, is beneficial. Grain bereft of even husk does not grow.

गुणेष्वेव हि कर्तव्यः प्रयत्नः पुरुषैः सदा।

गुणयुक्तो दरिद्रोऽपि नेश्वरैरगुणैः समः।।५०।। मृ.क.४.२२

An endeavour should always be made by men for (securing) virtues; one endowed with virtues, even though poor (is) not equal to (that is, is far superior to) the rich bereft of virtues!

गुणेषु यत्नः पुरुषेण कार्यो न किंचिदप्राप्यतमं गुणानाम्।

गुणप्रकर्षादुडुपेन शंभोरलङ्घ्यमुलङ्घितमुत्तमाङ्गम्।।५१।। मृ.क.४.२३

An effort should be made by a man for (securing) virtues; (there is) nothing (that is) exceedingly unattainable by virtues. Owing to the excellence of virtues was occupied by the moon (even) the head of Siva, (which is) beyond the reach (of any one).

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गुणिनः दोषिणः

दोषो गुणाय गुणिनां महदपि दोषाय दोषिणां सुकृतम्।
तृणमिव दुग्धाय गवां दुग्धमिव विषाय सर्पाणाम्।।५२।। सु.र.भा.४८.१३८

With the virtuous, even a fault turns into a merit; whereas with the vicious, even a great merit turns into a fault: straw eaten by cows turns into milk, while milk drunk by serpents turns into poison.

गृहस्थधर्मः

चत्वारि ते तात गृहे वसन्तु श्रियाभिजुष्टस्य गृहस्थधर्मे।
वृद्धो ज्ञातिरवसन्नः कुलीनः सखा दरिद्रो भगिनी चानपत्या।।५३।। म.भा.

May these four find refuge in your house, as you fulfil the obligations of a well-to-do householder: an aged kinsman, a person of noble descent now empoverished, a freind in distressed circumstances, and an issueless sister.

चलस्वभावः

वेगं करोति तुरगस्त्वरितं प्रयातुं
प्राणव्ययान्न चरणास्तु तथा वहन्ति।
सर्वत्र यान्ति पुरुषस्य चलाः स्वभावाः
खिन्नास्ततो हृदयमेव पुनर्विशन्ति।।५४।। मृ.क.५.८

A horse puts on speed to get on quickly. but his legs do not move off accordingly, owing to the decay of vitality. The changing desires of a man go everywhere, but exhausted (that is, unfulfilled) (they) later on again enter (his) heart itself.

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चारित्र्यविहीनः

मा दुग्गदोत्ति परिहवो णात्थि कअन्तस्स दुग्गदो णाम।
चारित्तेण विहीणो अड्ढो वि अ दुग्गदो होइ।।५५।।
(मा दुर्गत इति परिभवो नास्ति कृतान्तस्य दुर्गतो नाम।
चारित्र्येण विहीन आढ्येऽपि च दुर्गतो भवति।।) मृ.क.१.४३

Let there be (offered) no insult (simply) because (a person is) poor (or, in bad circumstances); there is indeed no one poor for (that is, in the eyes of) fate. One, even though prosperous (but) devoid of character, becomes, (that is, is counted as) poor for the matter of that.

जननमरणम्

कः कं शक्तो रक्षितुं मृत्युकाले **रज्जुच्छेदे के घटं धारयन्ति**।
एवं लोकस्तुल्यधर्मो वनानां काले काले छिद्यते रुह्यते च।।५६।। स्वप्र.६.१०

Who is able to protect whom at the time of death? Who can support the pitcher when the rope is cut. Thus man fares equally with trees, each is cut down when his time comes and grows (is born) again.

जन्मसाफल्यम्

जातस्य नदीतीरे तस्यापि तृणस्य जन्मसाफल्यम्।
यत् सलिलमज्जनाकुलजनहस्तालम्बनं भवति।।५७।। प.त.१.२९.

Fruitful is the birth even of that grass growing on the banks of a river, which provides a hold for the hand of a drowning man.

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जरा

यथेक्षुरत्यन्तरसप्रपीडितो भुवि प्रविद्धो दहनाय शुष्यते।
तथा जरायन्त्रनिपीडिता तनुर्निपीतसारा मरणाय तिष्ठति।।५८।।

सौन्दर.१.३१

As a sugar cane stalk is thrown on the ground to be dried for burning after all the juice has been extracted by pressing, so the body pressed in the mill of old age and with its vital force drained away, awaits the funeral pyre.

स्मृतेः प्रमोषो वपुषः पराभवो
रतेः क्षयो वाच्छ्रुतिचक्षुषां ग्रहः।
श्रमस्य योनिर्बलवीर्ययोर्वधो
जरासमो नास्ति शरीरिणां रिपुः ।।५९।। सौन्दर.१.३३

There is no foe of corporeal beings to equal old age, the thief of memory, the conqueror of beauty, the destroyer of pleasure, the robber of speech, hearing and eyesight, the source of weariness, the slayer of might and heroism.

जितेन्द्रियत्वम्

जितेन्द्रियत्वं विनयस्य कारणं गुणप्रकर्षो विनयादवाप्यते।
गुणप्रकर्षेण जनोऽनुरज्यते **जनानुरागप्रभवा हि सम्पदः** ।।६०।।

अल.सर्व.१७७

Self-control leads to humility and through humility excellent qualities are acquired. Excellent qualities lead to popularity, and popularity results in the acquisition of prosperity.

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मितोक्तिः मितभुक्तिः

जिह्वे प्रमाणं जानीहि भोजने भाषणेऽपि च।

अतिभुक्तिरतीवोक्तिः सद्यःप्राणापहारिणी।।६१।। स.प.मा.२९.१३

O tongue, be moderate in both eating and talking; for excessive eating and excessive talking both lead to disaster.

जीवनम्

यज्ञीव्यते क्षणमपि प्रथितं मनुष्यै-

र्विज्ञानविक्रमयशोभिरभज्यमानम्।

तन्नाम जीवितमिह प्रवदन्ति तज्ज्ञाः

काकोऽपि जीवति चिराय बलिं च भुङ्क्ते।।६२।। प.त.१.२४.

Those who know life regard that alone as life which is lived illustriously, although for a short while, and which co-exists with knowledge, valour, and fame: (as for a life devoid of these,) even a crow lives for a long time eating oblations.

त्यागः

धनानि जीवितं चैव परार्थे उत्सृजेत्।

सन्निमित्ते वरं त्यागो विनाशे नियते सति।।६३।। हितोप.१.४४

A wise man sholud give away his wealth and even life for the sake of others. Their destruction being ultimately inevitable, it is perferable to give them up for a noble cause.

दाता

दाता लघुरपि सेव्यो भवति न कृपणो महानपि समृद्ध्या।

कूपोऽन्तःस्वादुजलः प्रीत्यै लोकस्य न समुद्रः।।६४।। प.त.२.७५.

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Even a small person if charitable can be approached (for a favour), but not a wealthy person if niggardly. The small well containing sweet water pleases everbody, but not the big ocean (containing saline water).

दानम्

शिक्षा क्षयं गच्छति कालपर्ययात्

सुबद्धमूला निपतन्ति पादपाः।

जलं जलस्थानगतं च शुष्यति

हुतं च दत्तं च तथैव तिष्ठति।।६५।। क.भा.२२

Learning comes to nought by (mere) lapse of time. Firmly rooted trees fall down. Water in the reservoirs get dried up; but gifts and sacrifices last for ever. Merit acquired by offering oblations and giving in charity last for ever.

दानज्ञानशौर्यवित्तानि

दानं प्रियवाक्सहितं ज्ञानमगर्वं क्षमान्वितं शौर्यम्।

वित्तं त्यागनियुक्तं दुर्लभमेतच्चतुर्भद्रम्।।६६।। सु.र.भा.१७०.७७०.

Gifts acccompanied with sweet words, knowledge without vanity, valour combined with forgiveness, and wealth used for charitable purpose- these four laudable things are rare.

दारिद्र्यम्

जाएज्ज वणुद्देसे कुज्जो वि हु णीसहो झडिअपत्तो।

मा माणुसम्मि लोए ताई रसिओ दरिद्दो अ।।६७।।

(जायतां वनोद्देशे कुब्जोऽपि खलु निःशाखः शिथिलपत्रः।

मा मानुषे लोके त्यागी रसिको दरिद्रश्च।।) गा.स.श.३.३०

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It is better to be a short, crooked tree in the wilderness with neither branches nor leaves, than to be munificent and refined and at the same time abjectly poor.

अविद्यं जीवनं शून्यं दिक् शून्या चेदबन्धवा।
पुत्रहीनं गृहं शून्यं सर्वशून्या दरिद्रता ।।६८।। चाणक्य.४७

Life is void without learning; a place is void without relatives ; a house is void without children ; and everything is void in poverty.

संगं नैव हि कष्टिदस्य कुरुते संभाषते नादरा-
त्संप्राप्तो गृहमुत्सवेषु धनिनां सावज्ञमालोक्यते।
दूरादेव महाजनस्य विहरत्यल्पच्छदो लज्जया
मन्ये निर्धनता प्रकाममपरं षष्ठं महापातकम्।।६९।। मृ.क.१.३७

No one, verily, keeps company with him owing to his poverty, or converses respectfully (with him); when gone to the mansions of the wealthy on festive occassions, he is looked down upon with contempt; having (only) scanty clothing, he moves about only at a distance from the big people, owing to shame, I willingly consider pennilessness as another sixth great sin.

दारिद्र्यात्पुरुषस्य बान्धवजनो वाक्ये न संतिष्ठते
सुस्निग्धा विमुखीभवन्ति सुहृदः स्फारीभवन्त्यापदः।
सत्त्वं ह्रासमुपैति शीलशशिनः कान्तिः परिम्लायते
पापं कर्म च यत्परैरपि कृतं तत्तस्य संभाव्यते।।७०।। मृ.क.१.३६

Owing to poverty, man's relatives do not stand by (or, act upto his] words; [his] extremely intimate friends turn [their] faces away [from him] ; miseries multiply; [his] spirit declines; the lustre of the moon in the form of [his]

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character fades away; and what sinful deed is done even by others is attributed to [or, regarded as possibly done by) him.

पक्षविकलश्च पक्षी शुष्कश्च तरुः सरश्च जलहीनम्।
सर्पश्चोद्धृतदंष्ट्रस्तुल्यं लोके दरिद्रश्च।। ७१।। मृ.क.५.४१

A bird deprived of wings, and a tree dried up, and a lake void of water, and a serpent with (its) fangs taken out - (all these) and a poor man (are of) equal (status or importance) in the world.

शून्यैर्गृहैः खलु समाः पुरुषा दरिद्राः
कूपैश्च तोयरहितैस्तरुभिश्च शीर्णैः।
यद्दृष्टपूर्वजनसंगमविस्मृताना-
मेवं भवन्ति विफलाः परितोषकालाः।।७२।। मृ.क.५.४२

Poor people indeed (are) equal to houses unoccupied, wells void of water and trees shattered down, in that the occasions of gratification become thus futile for them who forget (their real state in the joy caused) by the union with persons seen before!

शून्यमपुत्रस्य गृहं चिरशून्यं नास्ति यस्य सन्मित्रम्।
मूर्खस्य दिशः शून्याः सर्वं शून्यं दरिद्रस्य।।७३।। मृ.क.१.८

Void (is) (empty) the house for one without a son; for him who has no real friend. (everything) Empty for long; for a fool, empty (are) the quarters; for a poor all(is) empty.

सुखं हि दुःखान्यनुभूय शोभते घनान्धकारेष्विव दीपदर्शनम्।
सुखात्तु यो याति नरो दरिद्रतां धृतः शरीरेण मृतः स जीवति।।७४।।
मृ.क.१.१०

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Happiness indeed shines up, after having experienced miseries, like the sight of a lamp amidst thick darkness. But a person who goes from luxury to penury lives on (really) dead, (only) keeping up (his) body.

दारिद्र्याद्ध्रियमेति ह्रीपरिगतः प्रभ्रश्यते तेजसो
निस्तेजाः परिभूयते परिभवान्निर्वेदमापद्यते।
निर्विण्णः शुचमेति शोकपिहितो बुद्ध्या परित्यज्यते
निर्बुद्धिः क्षयमेत्यहो निधनता सर्वापदामास्पदम्।।७५।। मृ.क.१.१४

Owing to poverty, one contracts (goes to) shame; overcome (surroumded) by shame he falls away from (his) spirit (or dignity); bereft of spirit, he is humiliated; owing to humiliation, he becomes low-spirited; being low-spirited, he comes to grief; overwhelmed with grief, he is forsaken by (his) reason; bereft of reason, he goes to destruction; Thus alas! poverty (is) the abode of all misfortunes.

गजभुजङ्गमयोरपि बन्धनं, शशिदिवाकरयोर्ग्रहपीडनम्।
मतिमतां च विलोक्य दरिद्रतां विधिरहो बलवानिति मे मतिः।।७६।।
भ.सु.नी.श.९१

Seeing the eclipses of the sun and the moon, the caputure of elephants and snakes, and the poverty of the wise, I am led to think that the power of fate is always supreme.

परिक्षीणः कष्टित्स्पृहयति यवानां प्रसृतये स
पष्टात्सम्पूर्णो गणयति धरित्रीं तृणसमाम्।
अतष्टानैकान्त्याद्गुरुलघुतयाऽर्थेषु धनिनाम-
वस्था वस्तूनि प्रथयति च संकोचयति च ।।७७।। भ.सु.नी.श.४५

In straitened circumstances a man is even anxious to collect the empty husks, but afterwards when he is master of enormous wealth he will attach no more importance to

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the whole earth than to a piece of dry straw. It is, therefore, quite clear that the value of a thing is altogether dependent upon the wealthy or penurious condition of man.

दुःखभागिनः

ईर्ष्यी घृणी त्वसन्तुष्टः क्रोधनो नित्यशङ्कितः।
परभाग्योपजीवी च षडेते दुःखभागिनः ।।७८।। हितोप.१.२५

These six are always miserable — the envious, the censorious, the discontented, the wrathful, the ever suspicious, and the parasitic.

दुर्जनः

जाड्यं ह्रीमति गण्यते व्रतरुचौ दम्भः शुचौ कैतवं
शूरे निर्घृणता मुनौ विमतिता दैन्यं प्रियालापिनि।
तेजस्विन्यवलिप्तता मुखरता वक्तव्यशक्तिस्थिरे
तत् को नाम गुणो भवेत् स गुणिनां यो दुर्जनैर्नाङ्कितः।।७९।। भर्तृ.१.४३

There is not a single virtue in good persons which has not been condemned by the wicked; a person with modesty is vilified as a dullard; one who is devoted to religious practices as a hypocrite; one who is pure in mind and body as fraudulent; a valiant person as cruel; a contemplative ascetic as witless; one speaking agreeably as timid; one who is dignified as haughty; and one who is eloquent as garrulous.

दुर्जनः प्रियवादी च नैतद् विश्वासकारणम्।
मधु तिष्ठति जिह्वाग्रे हृदि हालाहलं विषम्।।८०।। हितोप.१.८२.

One should have no faith in a wicked person because of his sweet words: he has honey on the tip of his tongue, but deadly poison in his heart.

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दुर्जनसाङ्गत्यम्

दुर्जनेन समं सख्यं प्रीतिं चापि न कारयेत्।
उष्णो दहति चाङ्गारः शीतः कृष्णायते करम्।।८१।। हितोप.१.८०.

One should not make friends with or have affection for a wicked man. A charcoal, if live, scorches; if cold, it blackens the hand.

दुर्जनैरुच्यमानानि सस्मितानि प्रियाण्यपि।
अकालकुसुमानीव भयं संजनयन्ति हि।।८२।। हितोप. ३.२३

Even sweet words accompanied with smiles, if uttered by a wicked person, are frightening like flowers blossoming out of season.

दुर्निवारम्

वार्ता च कौतुककरी विमला च विद्या
लोकोत्तरः परिमलश्च कुरङ्गनाभेः।
तैलस्य बिन्दुरिव वारिणि दुर्निवार-
मेतत् त्रयं प्रसरति स्वयमेव भूमौ।।८३।। सु.र.भा.१७६.९५४

Sensational news, faultless learning, and the extraordinary fragrance of musk- these three, like a drop of oil in water, spread (become known) irresistably throughout the world by themselves.

द्यूतम्

अले कत्ताशद्दे णिण्णाणअश्श हलइ हडकं मनुश्शश्श।
ढक्काशद्दे व्व णडाधिवशवश्श पब्भाट्टलज्जश्श।।८४।।
(अरे कत्ताशब्दो निर्नाणकस्य हरति हृदयं मनुष्यस्य।
ढक्काशब्द इव नराधिपस्य प्रभ्रष्टराज्यस्य।।) मृ.क.२.५

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The 'Katta' noise (of the dice) attracts (or, sways) the heart of a penniless (lit, bereft of nanakas) man, like the 'Dhakka' noise (that) of a king who has lost his kingdom.

धर्मः

न च विद्यासमो बन्धुर्न च व्याधिसमो रिपुः।

न चापत्यसमः स्नेही न च धर्मो दयापरः।।८५।। स.प.मा.३७.३.

There is no friend like learning, no enemy like disease, none as affectionate as one's own children, and no virtue higher than mercy.

सत्यं ब्रूयात् प्रियं ब्रूयान् न ब्रूयात् सत्यमप्रियम्।

प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः।।८६।। स.प.मा.१६.५

This is the ancient rule of righteous conduct-speak truth, speak agreeable; but speak not the truth which is disagreeable; yet speak not what is agreeable but untrue.

धर्मो हि यत्नैः पुरुषेण साध्यः

भुजङ्गजिह्वा चपला नृपश्रियः।

तस्मात्प्रजापालनमात्रबुद्ध्या

हतेषु देहेषु गुणा धरन्ते।।८७।। क.भा.१७

Virtue alone is to be acquired by man with effort. Royal fortunes are fickle like a serpant's tongue. Therefore, for those who fix their thoughts (concentrate) on the protection of their subjects, when their bodies are slain, the virtue survive.

धर्मसर्वस्वम्

श्रूयतां धर्मसर्वस्वं श्रुत्वा चैवावधार्यताम्।

आत्मनः प्रतिकूलानि परेषां न समाचरेत्।।८८।। प.त.३.१०२

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Listen, and having listened, hold fast in your mind: the sum total of religion is this- one should not do unto others what one would not like done unto oneself.

धर्मार्थकाममोक्षाः

धर्मार्थकाममोक्षाणां यस्यैकोऽपि न विद्यते।

अजागलस्तनस्येव तस्य जन्म निरर्थकम्।।८९।। हितोप.प्र.२७

If one has not achieved any of the four ideals of human life- righteousness, wealth, sensual enjoyment and salvation—, one's existence is as useless as the false teats hanging from the neck of a goat.

धीमान्

काव्यशास्त्रविनोदेन कालो गच्छति धीमताम्।

व्यसनेन तु मूर्खाणां निद्रया कलहेन वा ।।९०।। हितोप.१.१

The wise spend their time in enjoying poetry and the sastra whereas the foolish waste their time by indulging in vices, or in sleep, or in quarrels.

धीरत्वम्

सम्पदि यस्य न हर्षो विपदि विषादो रणे च धीरत्वम्।

तं भुवनत्रयतिलकं जनयति जननी सुतं विरलम्।।९१।। प.त.२.१८०

Rarely does a mother give birth to a son, verily an ornament to the three worlds, who is neither elated in prosperity, nor dejected in adversity, and has courage in battle.

धीरप्रवृत्तिः

अङ्गणवेदी वसुधा कुल्या जलधिः स्थली च पातालम्।

वल्मीकश्च सुमेरुः कृतप्रतिज्ञस्य धीरस्य।।९२।। ह.च.७.१

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To a resolute man, who is determined to achieve his goal, the earth is like a platform in his own courtyard, the ocean like a canal, the abyss(patalam) like a piece of land, and the Sumeru Mountain like an ant-hill.

धूर्तः

असती भवति सलज्ज्ञा क्षारं नीरं च शीतलं भवति ।
दम्भी भवति विवेकी प्रियवक्ता भवति धूर्तजनः ।।९३।। प.त.१.४५१.

A woman of loose character is unusually modest; saline water is extraordinarily cool; a hypocrite is uncommonly intelligent; and a knave is excessively sweet-tongued.

धूर्तलक्षणम्

मुखं पद्मदलाकारं वाणी चन्दनशीतला।
हृदयं कर्तरीतुल्यं त्रिविधं धूर्तलक्षणम्।।९४।। स.प.मा.३१.११.

The face charming like a lotus, the speech soothing like sandal paste, but the heart destructive like scissors-these three are the characteristics of a knave.

ध्रुवाध्रुवम्

यो ध्रुवाणि परित्यज्य अध्रुवाणि निषेवते।
ध्रुवाणि तस्य नश्यन्ति अध्रुवं नष्टमेव च।।९५।। प.त.२.१४४

One who runs after an uncertain thing discarding what is certain, loses what is certain, while the uncertain is, in any case, lost to him.

न्यासरक्षणम्

सुखमर्थो भवेद् दातुं सुखं प्राणाः सुखं तपः।
सुखमन्यद् भवेत् सर्वं दुःखं न्यासस्य रक्षणम्।।९६।। स्वप्र.१.१०

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It is easy to give money, easy to relinquish life and easy to part with penance; it will be easy to give everything else; but it is hard to guard a deposit.

नारी

आलाने गृह्यते हस्ती वाजी वल्गासु गृह्यते।
हृदये गृह्यते नारी यदीदं नास्ति गम्यताम्।।९७।। मृ.क.१.५०

An elephant is held by the tying chain, a horse is held by the reins; a woman is held (that is won) by the heart.

नारीसम्माननम्

अग्राह्याः मूर्धजेष्वेताः स्त्रियो गुणसमन्विताः।
न लताः पल्लवच्छेदमर्हन्त्युपवनोद्भवाः।।९८।। मृ.क.८.२१

Women endowed with qualities do not deserve to be grasped by the hair; creepers reared up in gardens do not deserve to have (their) foliage cut off.

निजदोषावृतमनः

निजदोषावृतमनसामतिसुन्दरमेव भाति विपरीतम्।
पश्यति पित्तोपहतः शशिशुभ्रं शङ्खमपि पीतम्।।९९।। सु.र.भा.१७१.८०१

To those whose mind is affected by their own weakness, even a beautiful thing appears otherwise: to a person affected by bile, even the moon-white conch appears yellow.

निर्धनः

धनैर्वियुक्तस्य नरस्य लोके किं जीवितेनादित एव तावत्।
यस्य प्रतीकारनिरर्थकत्वात्कोपप्रसादा विफलीभवन्ति।।१००।। मृ.क.५.४०

What is the use of life itself, to begin with, in the world,

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to a man bereft of riches, whose anger and favour are rendered futile, owing to (their) being useless for the purpose of counter acting?

निर्वरणम्

लहुअन्ति लहुं पुरिसं पव्वअमेत्तं पि दो वि कज्ञाइं
णिव्वरणमणिव्वूढे णिव्वूढे जं अ णिव्वरणम्।।१०१।।
(लघयतो लघु पुरुषं पर्वतमात्रमपि द्वे अपि कार्ये।
निर्वरणमनिर्व्यूढे निर्व्यूढे यञ्च निर्वरणम्।।) गा.स.श.३.५५

Two things quickly reduce to smallness even a person as great as mountain: one, boasting before accomplishing a work, and two, boasting after accomplishing it.

निरीहता

धर्मार्थं यस्य वित्तेहा वरं तस्य निरीहता।
प्रक्षालनाद्धि पङ्कस्य दूरादस्पर्शनं वरम्।।१०२।। हितोप.१.१८५

It is better to be altogether desireless rather than to desire wealth (and then use it) for charitable purposes. Why not keep at a safe distance from mud, and not touch it, rather than (let it soil your body and then try to) wash it off ?

निवृत्तरागः

वनेषु दोषाः प्रभवन्ति रागिणां
गृहेषु पञ्चेन्द्रियनिग्रहस्तपः।
अकुत्सिते कर्मणि यः प्रवर्तते
निवृत्तरागस्य गृहं तपोवनम्।।१०३।। हितोप.४.८४

A sensuous man though living in a hermitage, is likely to yield to temptations. Self-restraint practised by even

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a house-holder amounts to penance. To him who has subdued passions and does not indulge in mean acts, the home itself is a penance-grove.

नीचः

घातयितुमेव नीचः परकार्यं वेत्ति न प्रसाधयितुम्।
पातयितुमस्ति शक्तिर्वायोर्वृक्षं न चोन्नमितुम्।।१०४।। प.त.१.३९४

A mean fellow knows only how to ruin others' interests, but not how to help in furthering them. The wind is competent only in felling a tree, not in raising it.

पटाटोपः

निर्विषेणापि सर्पेण कर्तव्या महती फटा।
विषं भवतु मा वास्तु फटाटोपो भयङ्करः।।१०५।। प.त.१.२२५

Even a poisonless serpent should expand its hood (when necessary). With poison or without poison, the expanded hood itself strikes terror.

पण्डितः

मातृवत् परदारेषु परद्रव्येषु लोष्टवत्।
आत्मवत् सर्वभूतेषु यः पश्यति स पण्डितः।।१०६।। हितोप.१.१४

He alone is wise who considers others wives as his mothers; who is indiffernt to others' wealth as if it were a clod of earth; and who treats others as his own self.

परजीवनम्

धिगस्तु खलु मानुष्यं धिगस्तु परवश्यताम्।
न शक्यं यत्परित्यक्तमात्मच्छन्देन जीवितम्।।१०७।। स.प.मा.३६.११

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Fie upon human frailty and fie upon dependence! For, one cannot free oneself from these two and live as one likes.

परदोषान्वेषणम्

दूरेऽपि परस्यागसि पटुर्जनो नात्मनः समीपेऽपि।
स्वं व्रणमक्षि न पश्यति शशिनि कलङ्कं निरूपयति।।१०८।।

सु.र.भा.५८.१८१

Some people are skillful in detecting others' faults even at a distance, while they ignore their own faults which are so near. The eye is able to perceive the spots of the moon, but not its own wound.

परान्नजीवी

रोगी चिरप्रवासी परान्नभोजी परावसथशायी।
यज्जीवति तन्मरणं यन्मरणं सोऽस्य विश्रामः।।१०९।। हितोप.१.१४१

The life of a man who is constantly ill, or in exile, or dependent upon others for food and shelter, is as good as death, whereas death is relief to him.

परितोषः

वयमिह परितुष्टा वल्कलैस्त्वं दुकूलैः
सम इह परितोषो निर्विशेषो विशेषः।
स तु भवति दरिद्रो यस्य तृष्णा विशाला
मनसि च परितुष्टे कोऽर्थवान् को दरिद्रः।।११०।। भर्तृ.३.५३

While you are satisfied with silken garments, we are content with bark garments. Our satisfaction is equal. The difference between you and me, therefore, is without distinction. He alone is poor whose avarice is great. When the mind is contented, who is rich and who is poor?

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परीक्षा

आपदि मित्रपरीक्षा शूरपरीक्षा रणाङ्गणे भवति।
विनये वंशपरीक्षा स्त्रियः परीक्षा तु निर्धने पुंसि।।१११।। सु.र.भा.१७०.७५५.

A friend is tested in (his friend's) distress, a warrior is tested in the battle-field, the noble descent of a person is tested through his modesty, and the faithfulness of a wife is tested in husband's poverty.

परोपकारः

संक्षेपात् कथ्यते धर्मो जनाः विस्तरेण वः।
परोपकारः पुण्याय पापाय परपीडनम्।।११२।। प.त.३.१०१.

Let me , O people, describe to you, in a nutshell, the true nature of religion (- why dilate?): doing good to others results in merit, while giving pain to others results in sin.

परोपकारी

यस्मिन् जीवति जीवन्ति बहवः स तु जीवति।
काकोऽपि किं न कुरुते चञ्च्वा स्वोदरपूरणम्।।११३।। हितोप.२.३७

A person really lives if, while he is living, many live. Otherwise, does not even a crow fill his belly (feed himself) with his bill?

परोपजीवत्वम्

कष्टं खलु मूर्खत्वं कष्टं खलु यौवनेषु दारिद्र्यम्।
कष्टात् कष्टतरं किं परगृहवासः परान्नं च।।११४।। सु.र.भा.९६.३

Ignorance is painful. Painful also is poverty while one is young. But what is far more painful is living under another's roof and eating another's food.

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प्रज्ञा

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम्।
लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति।।११५।। हितोप.३.११९.

Of what avail are the Sastras to him who is himself lacking in intelligence? Of what use is a mirror to him who has no eyes?

पाण्डित्यम्

को धर्मो भूतदया किं सौख्यमरोगिता जगति जन्तोः।
कः स्नेहः सद्भावः किं पाण्डित्यं परिच्छेदः ।।११६।। हितोप.१.१४९

What is piety? Kindness towards all beings. What is happiness? Sound health. What is love? Mutual faithfulness. What is scholarship? Power of discrimination.

पातकम्

बालत्वे च मृता माता वृद्धत्वे च मृताः सुताः।
यौवने च मृता भार्या पातकं किमतः परम्।।११७।। स.प.मा.६०.६०

Loss of mother while one is still a child, loss of sons when one is old, loss of wife while one is young- what can be a greater calamity than these?

पापः

उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये।
पयःपानं भुजङ्गानां केवलं विषवर्धनम्।।११८।। प.त.१.४२०

Good advice given to fools will only provoke them instead of pacifying. Milk given to serpents only adds to their poison.

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पापफलम्

एकः पापानि कुरुते फलं भुङ्क्ते महाजनः।
भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते।।११९।। स.प.मा.१७.१६

One person alone commits sins(*i.e.*, in acquiring wealth, etc.), whereas a multitude of people enjoy the fruits there of. Ultimately, it is the sinner who stands condemned, while those who enjoyed (the wealth) go free.

प्राणविमुक्तिः

जलमग्निर्विषं शस्त्रं क्षुद् व्याधिः पतनं गिरेः।
निमित्तं किंचिदासाद्य देही प्राणैर्विमुच्यते।।१२०।। हितोप.१.१६५

A creature is (sooner or later) bound to lose his life from one cause or another such as water, fire, poison, a weapon, starvation, disease, or falling from a mountain.

प्राज्ञः

अजरामरवत् प्राज्ञो विद्यामर्थं च साधयेत्।
गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ।।१२१।। हितोप.प्र.३.

A wise person should think of (acquiring) learing and wealth as if he would never grow old and would never die. But he should follow the path of righteousness as if Death has already cought hold of him by the hair.

पितृभक्तिः

तिष्ठन्भाति पितुः पुरो भुवि यथा सिंहासने किं तथा
यत्संवाहयतः सुखं हि चरणौ तातस्य किं राज्यतः।
किं भुक्ते भुवनत्रये धृतिरसौ भुक्तोज्झिते या गुरो
रायासः खलु राज्यमुज्झितगुरोस्तत्रास्ति कश्चिद्गुणः।।१२२।। नाग.१.६

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Does one shine so well on a throne as when standing on the ground in front of one's father? Is there the same pleasure from ruling over the kingdom as one feels when shampooing the feet of the father? Is there the satisfaction in (ruling over) the three worlds which is found in partaking of what is left after enjoyment by the father? To one who deserts his father (or elders) a kingdom (is) verily a bore; is there any merit in it?

प्रियः

अप्रियाण्यपि कुर्वाणो **यः प्रियः प्रिय एव सः।**

दग्धमन्दिरसारेऽपि कस्य वह्नावनादरः ।।१२३।। हितोप.२.१३३

One who is dear is always so, though he may act disagreeably. No one treats fire with contempt, though it may have destoryed all the valuables in the house.

प्रियवचनम्

प्रियवाक्यप्रदानेन सर्वे तुष्यन्ति जन्तवः।

तस्मात् तदेव वक्तव्यं **वचने का दरिद्रता**।।१२४।। स.प.मा.६३.९

All beings are pleased by sweet words. Such words alone, therefore, should be spoken. Why be niggardly with regard to *words*?

प्रियवदनः

अन्यमुखे दुर्वादो यः प्रियवदने स एव परिहासः।

इतरेन्धनजन्मा यो धूमः सोऽगुरुभवो धूपः ।।१२५।।सु.र.भा.१६९.७३०

What is an abuse in the mouth of others, turns into jest in the mouth of one, who is loved. What is termed as 'smoke' arising from other things, is called incense' if it arises from *Aguru*.

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प्रियवादिनः

सुलभाः पुरुषा राजन् सततं प्रियवादिनः।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः।।१२६।। प.त.२.१६९

It is easy to find persons who are always agreeable in speech. However, those who speak or listen to unpalatable but salutary words are rare.

प्रियवादी

कोऽतिभारः समर्थानां किं दूरं व्यवसायिनाम्।
को विदेशः सुविद्यानां कः परः प्रियवादिनाम्।।१२७।। चाणक्य.७३

What is burdensome to the competent? What is remote to the diligent? Which is a foregin land to the learned? Who is a stranger to the sweet-speaking?

प्रेम

अद्दंसणेण पेम्मं अवेइ अइदंसणेण वि अवेइ।
पिसुणजणजम्पिएण वि अवेइ एमेअ वि अवेइ ।।१२८।।

(अदर्शनेन प्रेमापैत्यतिदर्शनेनाप्यपैति।
पिशुनजनजल्पितेनाप्यपैत्येवमेवाप्यपैति।।) गा.स.श.१.८१

Love fades away if the lovers do not see each other often enough, but also if they see each other too often. It fades away also on account of the words of slanderers. Sometimes, however, it fades away for no reason whatsoever.

पेम्मस्स विरोहिअसंधिअस्स पच्चक्खदिट्ठविलिअस्स।
उअअस्स व ताविअसीअलस्स विरसो रसो होइ।।१२९।।

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(प्रेम्णो विरोधितसन्धितस्य प्रत्यक्षदृष्टव्यलीकस्य।

उदकस्येव तापितशीतलस्य विरसो रसो भवति) गा.स.श.१.५३.

The charm of love which is even once disrupted on account of evident faithlessness (of one of the lovers) and is later somehow restored, proves as insipid as (the taste of) water which is first boiled and then cooled.

पुरुषः

स स्निग्धोऽकुशलान् निवारयति यस्तत् कर्म यन् निर्मलं

सा स्त्री यानुविधायिनी स मतिमान् यः सद्भिरभ्यर्च्यते।

सा श्रीर्या न मदं करोति स सुखी यस्तृष्णया मुच्यते

तन् मित्रं यदकृत्रिमं स पुरुषो यः खिद्यते नेन्द्रियैः।।१३०।। हितोप.२.१४१.

He is (truly) affectionate, who dissuades from evil; that is an act which is irreproachable; she is a true wife who is obedient; he is a wise man who is respected by good people; that is prosperity which does not give rise to arrogance; he is happy who is free from avarice; he is a friend who is sincere; and he is a man who is not overpowered by his own senses.

बन्धनम्

तावद्दृढं बन्धनमस्ति लोके न दारवं तान्तवमायसं वा।

यावद्दृढं बन्धनमेतदेव मुखं च लाक्षं ललितं च वाक्यं।।१३१।। सौन्दर.७.१४

There are no bonds in the world, whether made of wood, cord or iron, as strong as a bright-eyed face and sweet voice.

ब्रह्मचर्यपालनम्

दुष्करम् साध्वनार्येण मानिना चैव मार्दवं।

अतिसर्गष्च लुब्धेन ब्रह्मचर्यं च रागिणा।।१३२।। सौन्दर.१.१३

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Hard it is for an irreligious man to do good, for a proud man to be humble, for a covetous man to be greatly generous and for a man full of passion to carry out the observance of chastity.

बान्धवः

उत्सवे व्यवसने चैव दुर्भिक्षे शत्रुविग्रहे।
राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः।।१३३।। चाणक्य.१७

He is the true relative, who stands by you in festivity, in distress, in time of famine, in a fight with enemies, in a court of law, and on the burial ground (*i.e.,* when you are bereaved).

बुद्धिः

अनारम्भो मनुष्याणां प्रथमं बुद्धिलक्षणम्।
आरब्धस्यान्तगमनं द्वितीयं बुद्धिलक्षणम् ।।१३४।। स.प.मा.७.३१

Not to undertake anything (lightly) is the first mark of wisdom; the second mark is to accomplish that has been undertaken.

बुद्धिविकासः

यः पठति लिखति पश्यति परिपृच्छति पण्डितानुपाश्रयति।
तस्य दिवाकरकिरणैर्नलिनीदलमिव विकास्यते बुद्धिः।।१३५।।
सु.र.भा.१७०.७६०

The intelligence of a person who studies, commits his ideas to writing, observes, enquires and resorts to scholars, blossoms like a lotus by the sun's rays.

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भयम्

अपराधो न मेऽस्तीति नैतद् विश्वासकारणम्।
विद्यते हि नृशंसेभ्यो भयं गुणवतामपि।।१३६।। हितोप.१.७५

Do not be confident (of being left in peace), thinking, "I have done no wrong": for, even the meritorious have to dread the wicked.

उत्थायोत्थाय बोद्धव्यं महद् भयमुपस्थितम् ।
मरणव्याधिशोकानां किमद्य निपतिष्यति ।।१३७।। हितोप.१.४

Every morning on rising, one should think, 'Which of the great calamities, death, disease or sorrow, will befall today?'

भाग्यक्षयः

यदा तु भाग्यक्षयपीडितां दशां नरः कृतान्तोपहितां प्रपद्यते।
तदास्य मित्राण्यपि यान्त्यमित्रतां चिरानुरक्तोऽपि विरज्यते जनः।।१३८।।
मृ.क.१.५३

When again a man attains to a state brought in by Fate and distressing owing to the loss (or decay) of fortune, then even his friends become (his) enemies and even persons long and deeply attached (to him) become void of affection (or, indifferent).

भूतसमागमः

यथा काष्ठं च काष्ठं च समेयातां महोदधौ।
समेत्य च व्यपेयातां तद्वद् भूतसमागमः।।१३९।। हितोप.४.६९.

As two bits of wood floating in the ocean come together for a moment and then go different ways, so do people come together (by chance, only to part again).

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यथा हि पथिकः कश्चिच्छायामाश्रित्य तिष्ठति।
विश्रम्य च पुनर्गच्छेत् तद्वद् भूतसमागमः।।१४०।। हितोप.४.७०

As a traveller rests for a while in the shade of a tree, and having rested goes his way, so do people come together(by chance, only to part again).

भेदः

वाजिवारणलोहानां काष्ठपाषाणवाससाम्।
नारीपुरुषतोयानामन्तरं महदन्तरम्।।१४१।। हितोप.२.४०

There is a great differnce between the various kinds of horses, elephants, iron, wood, stones, cloths, women, men and water.

मतिमान्

अर्थनाशं मनस्तापं गृहे दुश्चारितानि च।
वञ्चनं चापमानं च मतिमान् न प्रकाशयेत्।।१४२।। हितोप.१.१३०

A wise man should not disclose his financial loss, his mental distress, misdeeds in his house, his being cheated (by someone) and his humiliation.

मध्यमः

ता मज्झिमो व्विअ वरं दुज्जणसुअणेहिं दोहिं वि ण कज्जम्।
जह दिट्ठो तवइ खलो तहेअ सुअणो अईसन्तो।।१४३।।

(तन् मध्यम एव वरं दुर्जनसुजनाभ्यां द्वाभ्यामपि न कार्यम्।
यथा दुष्टस्तपति खलस्तथैव सुजनोऽदृश्यमानः।।) गा.स.श.३.२४

A wicked man gives pain when seen (met with), and a good man when not seen (separated). Let us, therefore, have nothing to do with either, and prefer a middling!

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मनः

प्रदहन्दहनोऽपि गृह्यते विशरीरः पवनोऽपि गृह्यते।
कुपितो भुजगोऽपि गृह्यते प्रमदानां तु मनो न गृह्यते।।१४४।। सौन्दर.८.३६

The blazing fire can be held, the bodiless mind can be held, the furious snake can be held; but the minds of women cannot be held.

मन्दगतिः

शनैः पन्थाः शनैः कन्था शनैः पर्वतलङ्घनम्।
शनैर्विद्या शनैर्वित्तं पञ्चैतानि शनैः शनैः।।१४५।। सु.र.भा.१५६.१२६.

A journey is performed step by step; a patched garment (Kantha) is stitched piece by piece; a mountain is climbed foot by foot; knowledge and wealth are acquired bit by bit: these five things can be accomplished only gradually.

मनःसन्तोषः

सर्वाः सम्पत्तयस्तस्य सन्तुष्टं यस्य मानसम्।
उपानद्गूढपादस्य ननु चर्मावृतैव भूः।।१४६।। हितोप. १.१४४

One whose mind is contented possesses the wealth of the world: to one wearing shoes the whole earth is as good as coverd with leather.

मनस्विजनवृत्तिः

कुसुमस्तबकस्येव द्वे वृत्ती तु मनस्विनः।
सर्वेषां मूर्ध्नि वा तिष्ठेद् विशीर्येत वनेऽथवा।। १४७।। हितोप.१.१३४

A high-minded man, like a bunch of flowers, follows one of two courses of action: he either stands at (on) the head of all, or withers away in wilderness.

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मनुष्यरूपमृगाः

येषां न विद्या न तपो न दानं
ज्ञानं न शीलं न गुणो न धर्मः।
ते मृत्युलोके भुवि भारभूता
मनुष्यरूपेण मृगाश्चरन्ति।।१४८।। सु.र.भा.४०.३२

Those who have neither learning, nor moral virtue, nor benevolence, nor knowledge, nor good conduct, nor good qualities, nor righteousness, are verily a burden to the earth and beasts in human form roaming about.

मनोनिग्रहः

शिल मुण्डिदे तुण्ड मुण्डिदे चित्त ण मुण्डिदे कीश मुण्डिदे।
जाह उण अ चित्त ण मुण्डिदे शाहु शुट्ठु शिल ताह मुण्डिदे।।१४९।।
(शिरो मुण्डितं तुण्डं मुण्डितं चित्तं न मुण्डितं किमर्थं मुण्डितम्।
यस्य पुनश्च चित्तं मुण्डितं साधु सुष्ठु शिरस्तस्य मुण्डितम्।।) मृ.क.८.३

Head is shaved, face is shaved; but (if) the mind (is) not shaved, (pure) for what purpose is the shaving gone through? But, the head of that (man) is well shaved, whose mind again is properly shaved.

महाजनाः

श्रुतिर्विभिन्ना स्मृतयश्च भिन्ना नैको मुनिर्यस्य वचः प्रमाणम्।
धर्मस्य तत्त्वं निहितं गुहायां **महाजनो येन गतः स पन्थाः**।।१५०।।
सु.र.भा.१७३.८५५

Scriptures (Sruti) vary and the codes of law (smritis) also vary. There is not a single sage whose word is authoritative. The essence of righteousness is hidden, as it were , in a cave. Hence, that is the right path which is followed by the majority.

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महात्मा

गिरयो गुरवस्तेभ्योऽप्युर्वी गुर्वी ततोऽपि जगदण्डम्।

तस्मादप्यतिगुरवः प्रलयेऽप्यचला महात्मानः ।।१५१।। भा.वि.१.९२

Mountains are weighty; the earth is weightier than mountains; the Universe is weightier than the earth; but far weightier than the Universe are the magnanimous, unperturbed even while facing a greater calamity.

आमरणान्ताः प्रणयाः कोपास्तत्क्षणभङ्गुराः।

परित्यागाश्च निःसङ्गा भवन्ति हि महात्मनाम्।।१५२।। हितोप.१.१९२

The love of the magnanimous lasts as long as life, their anger is only momentary, and their favours are entirely selfless.

आरभन्तेऽल्पमेवाज्ञाः कामं व्यग्रा भवन्ति च।

महारम्भाः कृतधियस्तिष्ठन्ति च निराकुलाः ।।१५३।। शि.व.२.७९

The unwise get highly agitated while under-taking something trivial. The wise, on the otherhand, though undertaking great tasks remain calm.

परोपदेशे पाण्डित्यं सर्वेषां सुकरं नृणाम्।

धर्मे स्वीयमनुष्ठानं कस्यचित् तु महात्मनः।।१५४।। हितोप.१.१०३

It is easy for everybody to acquire dexterity in preaching to others. Actual practice of righteousness, however, can be attributed to only some great soul.

वित्ते त्यागः क्षमा शक्तौ दुःखे दैन्यविहीनता।

निर्दम्भता सदाचारे स्वभावोऽयं महात्मनाम्।।१५५।। सुभा.४०.२६४

Benevolence in prosperity, forbearance in power, freedom from dejection in distress, and absence of

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ostentation in righteous conduct- these are characteristic qualities of noble souls.

महात्मा-दुरात्मा

मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम्।

मनस्यन्यद् वचस्यन्यत् कार्ये चान्यद् दुरात्मनाम्।।१५६।। स.प.मा.५३.८

A good man thinks, speaks and practises the same thing; a wicked man, on the contrary, speaks differently from what he thinks, and practices differntly from what he speaks.

महापुरुषः

द्वाविमौ पुरुषौ लोके न भूतौ न भविष्यतः।

प्रार्थितं यष्टा कुरुते यष्टा नार्थयते परम्।।१५७।। स.प.मा.३८.२१.

Two kinds of persons have neither been born nor will be born in this world: one who accedes to others requests, and one who does not approach others for a favour.

महिमशालिनः

धनिनोऽपि निरुन्मादा युवानोऽपि न चञ्चलाः।

प्रभवोऽप्यमत्तास्ते महामहिमशालिनः।।१५८।। सु.र.भा.४६.५३.

In spite of being wealthy, the magnanimous are not intoxicated; in spite of being young, they are not fickle; and in spite of being powerful, they are not irresponsible.

महिमा

अधोऽधः पश्यतः कस्य महिमा नोपचीयते।

उपर्युपरि पश्यन्तः सर्व एव दरिद्रति ।।१५९।। हितोप.२.२

Who does not feel his eminence grow while looking at those inferior to him? Looking, however, at those who are superior, everybody feels small.

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ज्वलति चलितेन्धनोऽग्निर्विप्रकृतः पन्नगः फणां कुरुते।
प्रायः स्वं महिमानं क्षोभात् प्रतिपद्यते जन्तुः।।१६०।। शाकु.६.३१

Fire burns all the more brightly when the fuel is stirred; and a serpent expands its hood when irritated. Generally, all beings rise to their full height when provoked.

मानः

अधमा धनमिच्छन्ति धनमानौ च मध्यमाः।
उत्तमा मानमिच्छन्ति मानो हि महतां धनम् ।।१६१।। स.प.मा.५४.२१

The mean hanker after wealth alone; the midling wish for the both wealth and honour; while the noble care only for honour, for honour alone is the wealth of noble souls.

मित्रम्

न मातरि न दारेषु न सोदर्ये न चात्मजे।
विश्वासस्तादृशः पुसां यादृङ् मित्रे स्वभावजे।।१६२।। हितोप.१.२१०.

Men do not repose such confidence even in a mother, a wife, a brother, or a son, as they do in one who is a friend by natural disposition.

सो अत्थो जो हत्थे तं मित्तं जं णिरन्तरं वसणे।
तं रूअं जत्थ गुणा तं विण्णाणं जहिं धम्मो।।१६३।।
(सोऽर्थो यो हस्ते तन् मित्रं यन् निरन्तरं व्यसने।
तद् रूपं यत्र गुणास्तद् विज्ञानं यत्र धर्मः।।) गा.स.श.३.५१

That is money which is on hand. He is a friend who stands shoulder to shoulder (with you) in distress. That is beauty which is endowed with virtue. That is wisdom which is accompanied with righteousness.

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मिथःप्रशंसा

उष्ट्राणां च विवाहेषु गीतं गायन्ति गर्दभाः।
परस्परं प्रशंसन्ति अहो रूपमहो ध्वनिः।।१६४।। स.प.मा.६.२१

At the marriage celebration of camels, donkeys are the songsters. Thus they praise each other: 'Oh, what beauty!' 'Oh, what a melodious voice!'

मूर्खः

अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः।
ज्ञानलवदुर्विदग्धं ब्रह्मापि तं नरं न रञ्जयति ।।१६५।। हितोप.४.१००

An ignorant person is easy to please; still easier to please is a learned person. But the Creator himself cannot please one who is foolishly puffed up with his little knowledge.

शक्यो वारयितुं जलेन हुतभुक् छत्रेण सूर्यातपो
नागेन्द्रो निशिताङ्कुशेन समदो दण्डेन गोगर्दभौ।
व्याधिर्भेषजसंग्रहैश्च विविधैर्मन्त्रप्रयोगैर्विषं
सर्वस्यौषधमस्ति शास्त्रविहितं मूर्खस्य नास्त्यौषधम्।।१६६।। भर्तृ.१.१०

Fire can be checked with water, sunshine with an umbrella, a mighty elephant with a sharp goad, a cow and a donkey with a stick, a disease with medicines, and poison with various kinds of spells and charms. For all these, there is some remedy or other prescribed in the Sastras; but there is no remedy for (the stupidity of) a blockhead.

मूर्खस्य पञ्च चिह्नानि गर्वी दुर्वचनी तथा।
हठी चाप्रियवादी च परोक्तं नैव मन्यते।।१६७।। स.प.मा.५५.३६

Arrogance, foul language, obstinacy, unpleasant words,

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disregard for others' advice- these five are the characteristics of a fool.

मूर्खोऽपि शोभते तावत् सभायां वस्त्रवेष्टितः।

तावच्च शोभते मूर्खो यावत् किंचिन्न भाषते।।१६८।। प.त.२.३८

Even a fool, dressed decently, shines in an asssembly. But he shines only as long as he does not open his mouth.

मूर्खजनसेवा

अरण्यरुदितं कृतं शवशरीरमुद्वर्तितं

स्थलेऽब्जमारोपितं सुचिरमूषरे वर्षितम्।

श्वपुच्छमवनामितं बधिरकर्णजापः कृतः

धृतोऽन्धमुखदर्पणो यदबुधो जनः सेवितः ।।१६९।। सु.र.भा.४०.५५

Service rendered to a foolish master is as futile as crying in the wilderness, anointing a corpse, palnting a louts on (dry) land , raining for a long time in a barren tract, trying to straighten the tail of a dog, whispering in the ear of a deaf person, and holding a mirror before a blind man.

मूढः

सर्वाशुचिनिधानस्य कृतघ्नस्य विनाशिनः।

शरीरकस्यापि कृते मूढाः पापानि कुर्वते।।१७०।। नाग.४.७

The ignorant commit sins even for the sake of this wretched body, the abode of all impurities, ungrateful and perishable.

मृगेन्द्रता

नाभिषेको न संस्कारः सिंहस्य क्रियते मृगैः।

विक्रमार्जितराज्यस्य स्वयमेव मृगेन्द्रता।।१७१।। हितोप.२.१९

The lion, having acquired a kingdom by his prowess, is

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the lord of the beasts in his own right: neither his coronation, nor any other rite, is ever performed by the beasts (to install him as their king).

मृत्युकारकाः

दुष्टा भार्या शठं मित्रं भृत्यश्चोत्तरदायकः ।
ससर्पे च गृहे वासो मृत्युरेव न संशयः।।१७२।। हितोप.२.१२१

A wicked wife, a fraudulent friend, an impertinent servant, residence in a house infested by a serpent, undoubtedly amount to death.

मृताः

जीवन्तोऽपि मृताः पञ्च श्रूयन्ते किल भारते।
दरिद्रो व्याधितो मूर्खः प्रवासी नित्यसेवकः।।१७३।। प.त.१.२८९

Five are stated to be dead, though alive: the poor, the sick, the foolish, the sojourners, and the lifelong servants.

मैत्री

आरम्भगुर्वी क्षयिणी क्रमेण लघ्वी पुरा वृद्धिमती च पश्चात्।
दिनस्य पूर्वार्धपरार्धभिन्ना छायेव मैत्री खलसज्जनानाम् ।।१७४।। भर्तृ.१.४९

Friendship of the bad and the good is like the shadow during the first half and the second half of the day respectively: the former, big in the begining and diminishing afterwards; and the latter, small in the beginning and growing afterwards.

यत्नः

आरोप्यते शिला शैले यत्नेन महता यथा।
निपात्यते क्षणेनाधस्तथात्मा गुणदोषयोः ।।१७५।। हितोप.२.४७

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A rock can, only with a great effort, be elevated to the top of a hill, but can be hurled down in a moment. So can the soul be elevated to virtue only with strenuous efforts but can be hurled down to vice in no time.

यथोचितकार्यम्

तावद् भयस्य भेतव्यं यावद् भयमनागतम्।
आगतं च भयं वीक्ष्य नरः कुर्याद् यथोचितम्।।१७६।। हितोप.१.५७.

One should fear danger (misfortune) only as long as it has not actually come; but seeing that it has come, one should do what is appropriate.

युक्तवचनम्

बालादपि ग्रहीतव्यं युक्तमुक्तं मनीषिभिः।
रवेरविषये किं प्रदीपस्य प्रकाशनम्।।१७७।। हितोप.२.७९

The wise should accept right words even from a child. In the absence of the sun, does not a small lamp give light?

योग्यता

अश्वः शस्त्रं शास्त्रं वीणा वाणी नरश्च नारी च।
पुरुषविशेषं प्राप्ता भवन्ति योग्या अयोग्याश्च।।१७८।। हितोप.२.७५

A horse, a weapon, a Sastra, a Vina, speech, a man, and a woman - these become fit or unfit according to the person handling them.

यस्यास्ति सर्वत्र गतिः स कस्मात् स्वदेशरागेण हि याति नाशम्।
तातस्य कूपोऽयमिति ब्रुवाणाः क्षारं जलं कापुरुषाः पिबन्ति।।१७९।।
प.त.१.३५१

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Why should a person ruin himself by sticking to his native place, when he has access (opportunities) everywhere? Only the indolent drink saline water, saying, " This well was sunk by my father!"

लक्ष्मीः

आरम्भन्तस्स धुअं लच्छी मरणं वि होइ पुरिसस्स।
तं मरणमणारम्भे वि होइ लच्छी उण ण होइ ।।१८०।।

(आरभमाणस्य ध्रुवं लक्ष्मीर्मरणमपि भवति पुरुषस्य।
तन्मरणमनारम्भेऽपि भवति लक्ष्मीः पुनर्न भवति।।) गा.स.श.१.४२

A person, who undertakes something great, either achieves success or meets with death. Even in the absence of an undertaking, death is certain(sooner or later); only, there is no chance of achieving success.

लोकरीतिः

लोकयात्रा नयो लज्जा दाक्षिण्यं त्यागशीलता।
पञ्च यत्र न विद्यन्ते न तत्र दिवसं वसेत्।।१८१।। हितोप.१.१०५

Stay not there even for a day where the following five are lacking: livelihood, mortality, sense of shame, civility and charitableness.

लोकोत्तरः

वज्रादपि कठोराणि मृदूनि कुसुमादपि।
लोकोत्तराणां चेतांसि को हि विज्ञातुमर्हति।।१८२।। उ.च.२.१५

Who can understand the mind of the exalted, which is harder than a diamond and softer than a flower?

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वर्जनीयम्

अप्रियं पुरुषं चापि परद्रोहं परस्त्रियम्।
अधर्ममनृतं चैव दूरात् प्राज्ञो विवर्जयेत्।।१८३।। स.प.मा.३४.३२

A wise man should keep far away from an unpleasant person, from injuring others, from others' wives, from unrighteous conduct and from untruth.

व्यवहारज्ञता

लुब्धमर्थेन गृह्णीयात् स्तब्धमञ्जलिकर्मणा।
मूर्खं छन्दानुरोधेन याथातथ्येन पण्डितम्।।१८४।। हितोप.४.१०४

A greedy person should be won over by money, a stubborn person by folding the hands (salutation), a foolish person by humouring his whims, and a scholar by the truth (sincerity).

वासस्थानम्

उत्साहसम्पन्नमदीर्घसूत्रं क्रियाविधिज्ञं व्यसनेष्वसक्तम्।
शूरं कृतज्ञं दृढसौहृदं च लक्ष्मीः स्वयं मार्गति वासहेतोः।।१८५।। प.त.२.१२८

A person, who is persevering, prompt in action, knowing well the proper way of doing a thing, not addicted to vices, valorous, grateful, and steady in friendship, is sought after by the Goddess of Wealth herself for residence.

वित्तबलम्

यस्यास्ति वित्तं स नरः कुलीनः स पण्डितः स श्रुतवान् गुणज्ञः।
स एव वक्ता स च दर्शनीयः सर्वे गुणाः काञ्चनमाश्रयन्ति।।१८६।।
भर्तृ.१.३२

One who has wealth is well-born, well-read and well-informed; he is also appreciative (of merit), eloquent and handsome! All qualities flock to gold!

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वित्तवान्

यथा ह्यामिषमाकाशे पक्षिभिः श्वापदैर्भुवि।
भक्ष्यते सलिले नक्रैस्तथा सर्वत्र वित्तवान्।।१८७।। हितोप.१.१८६.

As meat is pounced upon by birds in the sky, by beasts on land and by crocodiles in the water, so is (the wealth of) a rich man preyed upon everywhere.

विद्या द्रविणार्जनम्

क्षणशः कणशश्चैव विद्यामर्थं च साधयेत्।
क्षणत्यागे कुतो विद्या कणत्यागे कुतो धनम्।।१८८।। स.प.मा.१९.३०

Learning should be acquired by utilizing every available moment, and wealth by taking care of every little bit. For, how can learning be acquired if available moments are wasted, and how can wealth be amassed if little bits are discarded?

विद्यावान्

अन्या जगद्धितमयी मनसः प्रवृत्तिरन्यैव कापि रचना रचनावलीनाम्।
लोकोत्तरा च कृतिराकृतिरार्तहृद्या विद्यावतां सकलमेव गिरां दवीयः।।१८९।।

भा. वि. १.६७

Everything characteristic of the learned defies description: their mind, constantly inclined to act for the benefit of the world, is exceptionally noble; their words are extraordinarily agreeable; their actions are sublime ; and their appearance is pleasing (soothing) to the afflicted.

विधिः

अलिरनुसरति परिमलं लक्ष्मीरनुसरति नयगुणसमृद्धिम्।
निम्नमनुसरति सलिलं विधिलिखितं बुद्धिरनुसरति ।।१९०।।

सु. र. भा. १७० ७५०

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The bee pursues fragrance, prosperity pursues good statesmanship, water pursues low level and a man's mind pursues (follows) Fate's decree.

यदभावि न तद् भावि चेन्न तदन्यथा।
इति चिन्ताविषघ्नोऽयमगदः किं न पीयते।।१९१।। हितोप. प्र.३०

What is not destined to happen, cannot happen: and what is destined to happen *will* happen- why not take (drink) this medicine, antidotal to the poison of anxiety?

विपत्तिः

यथैव पुष्पं प्रथमे विकासे समेत्य पातुं मधुपाः पतन्ति।
एवं मनुष्यस्य **विपत्तिकाले छिद्रेष्वनर्था बहुलीभवन्ति**।।१९२।।
मृ.क-९.२६

Even just as the bees, crowding together, fall upon a flower at (its) first blooming up to drink (the honey), in the same way, in the bad days (or, times of misery) of a man, troubles (or, disasters) multiply at the weak points.

विभवः

यो न ददाति न भुङ्क्ते सति विभवे नैव तस्य तद् द्रव्यम्।
तृणमयकृत्रिमपुरुषो रक्षति सस्यं परस्यार्थे।।१९३।। सु.र.भा.६९.१६

If a person has wealth, but neither spends it on others nor enjoys it himself, that wealth, surely, does not belong to him. He is like a scarecrow which protects the crop for others.

विरलाः

विरला जानन्ति गुणान् विरलाः कुर्वन्ति निर्धनस्नेहम्।
विरला रणेषु धीराः परदुःखेनापि दुःखिता विरलाः।।१९४। स.प.मा. ४४.२

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Rare are those who appreciate merit; rare also are those who befriend the poor; rare again are those who are courageous in battle, and rare are those who are distressed at others' grief.

विवेकः

यस्य नास्ति विवेकस्तु केवलं यो बहुश्रुतः।

स न जानाति शास्त्रार्थान् दर्वी पाकरसानिव।।१९५।। स.प.मा.३३.८

Even a well-read person wanting in discrimination cannot know the real meaning of the Sastras, just as a laddle (wooden spoon) cannot know the taste of the things cooked.

नानृतान् पातकं किञ्चित् न सत्यात् सुकृतं परम्।

विवेकान्न परो बन्धुरिति वेदविदो विदुः।।१९६।। स.प.मा.४२. ५९

There is no sin graver than falsehood; no good deed nobler than truth; and no relative more helpful than the power of discrimination— thus proclaim the knowers of the Veda.

विषम्

अनभ्यासे विषं विद्या ह्यजीर्णे भोजनं विषम्।

विषं सभा दरिद्रस्य वृद्धस्य तरुणी विषम् ।।१९७।। हितोप. प्र.२३.

Learning without (not kept up by) constant study is poison; taking food in indigestion is poison ; to a poor man a social gathering is poison; and to an aged man a young wife is poison.

विस्मयः

माने तपसि शौर्ये वा विज्ञाने विनये नये।

विस्मयो नहि कर्तव्यो **नानारत्ना वसुन्धरा**।।१९८।। स.प.मा.४१.६०

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None should be proud of his honour, virtue, valour, knowledge, humility or prudence; for the world contains many gems (of men).

शक्तिः

अप्रकटीकृतशक्तिः शक्तोऽपि जनस्तिरस्क्रियां लभते।

निवसन्नन्तर्दारुणि लङ्घ्यो वह्निर्न तु ज्वलितः।।१९९।। प. त. १.३२.

Even a strong person is looked down upon unless he makes his strength felt; fire latent in the wood can be stamped under foot, but not if it ablaze.

शत्रुः

ऋणकर्ता पिता शत्रुर्माता च व्यभिचारिणी।

अविनीता रिपुर्भार्या पुत्रः शत्रुरपण्डितः।।२००।। चाणक्य.४५

A father, leaving behind heavy debts is an enemy; so is a mother of loose character, a disobedient wife and an uneducated son.

शरणागतरक्षणम्

त्यजति किल तं जयश्रीर्जहति च मित्राणि बन्धुवर्गाश्च।

भवति च सदोपहास्यो यः खलु शरणागतं त्यजति।।२०१।। मृ.क.६.१८

The goddess of victory indeed deserts him,friends and kinsmen likewise give (him) up, and he becomes a constant object of ridicule, who indeed deserts one approaching for protection!

श्लाघ्यो द्रुमः

छायासुप्तमृगः शकुन्तनिवहैर्विष्वग्विलुप्तच्छदः

कीटैरावृतकोटरः कपिकुलैः स्कन्धे कृतप्रश्रयः।

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विश्रब्धं मधुपैर्निपीतकुसुमः श्लाघ्यः स एव द्रुमः
सर्वाङ्गैर्बहुसत्त्वसङ्गसुखदो भूभारभूतोऽपरः ।।२०२।। प.त. २.२

That tree alone is praiseworthy, each of whose limbs gives comfort to various kinds of beings resorting to it: the deer sleep under its shade; the birds consume its leaves all over; insects occupy its hollows; monkeys rest on its trunk; and bees confidently drink honey from its flowers. Other trees are merely a burden to the earth.

शान्तः

पूर्वे वयसि यः शान्तः स शान्त इति मे मतिः ।
धातुषु क्षीयमाणेषु शमः कस्य न जायते।।२०३।। प.त.१.१७६

I consider him alone to be tranquil-minded who is free from passions in the youth. Who does not attain quietude (during old age) when the vital energies begin to decline?

श्रेष्ठः

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते।।२०४।। स.प.मा.५७.१८

Whatever is done by a distinguished person is also done by others; and whatever he approves of is also implicitly accepted by all people.

षट्सुखानि

अर्थागमो नित्यमरोगिता च प्रिया च भार्या प्रियवादिनी च।
वश्यश्च पुत्रोऽर्थकरी च विद्या षड् जीवलोकस्य सुखानि राजन् ।।२०५।।
हितोप. प्र.२०

Good income, constant health, a loved and pleasant-speaking wife, an obedient son, and productive education these six are the joys of the mortal world.

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सज्जनः

आदौ चित्ते ततः काये सतां सम्पद्यते जरा।

असतां तु पुनः काये नैव चित्ते कदाचन ।।२०६।। प. त. १.१७७

A good man becomes old (tranquil) first in mind and then in body; whereas a bad man grows old in body but never (tranquil) in mind.

तृणानि भूमिरुदकं वाक् चतुर्थी च सूनृता।

एतान्यपि सतां गेहे नोच्छिद्यन्ते कदाचन।।२०७।। हितोप. १.६०.

A mat (seat made of grass), a place to sit, water, and, fourthly, words of welcome- these at least are never refused (to a vistor) in the house of the good.

नम्रत्वेनोन्नमन्तः परगुणकथनैः स्वान् गुणान् ख्यापयन्तः

स्वार्थान् संपादयन्तो विततपृथुतरारम्भयत्नाः परार्थे।

क्षान्त्यैवाक्षेपरूक्षाक्षरमुखरमुखान् दुर्जनान् दुःखयन्तः

सन्तः साश्चर्यचर्या जगति बहुमताः कस्य नाभ्यर्चनीयाः।।२०८।। भर्तृ.१.६०

The virtuous rise through humility; they reveal their own excellences by praising others' virtues; they accomplish their own ends by striving hard in the interest of others; and they afflict, by their forgiveness itself, the scurrilous who are loud in their biting reproaches. Such noble persons of marvellous conduct are admired and respected by the whole world.

नारिकेलसमाकारा दृश्यन्तेऽपि हि सज्जनाः।

अन्ये बदरिकाकारा बहिरेव मनोहराः।।२०९।। हितोप. १.९४

The good are like coconuts (rugged externally but soft at heart), while there are others (the bad) who are like jujub fruits, attractive only externally (but hard at heart).

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मनसि वचसि काये पुण्यपीयूषपूर्णास्त्रि-
भुवनमुपकारश्रेणिभिः प्रीणयन्तः।
परगुणपरमाणून् पर्वतीकृत्य नित्यं
निजहृदि विकसन्तः सन्ति सन्तः कियन्तः।।२१०।। भर्तृ. १.७०

How many are there who are brimming with the nectar-like purity of thought, word and deed; who please the three worlds by their good deeds; and who themselves rejoice by magnifying an atom of virtue in others into a mountain?

पिबन्ति नद्यः स्वयमेव नाम्भः स्वयं न खादन्ति फलानि वृक्षाः।
नादन्ति सस्यं खलु वारिवाहाः **परोपकराय सतां विभूतयः**।।२११।।
स.प.मा.४६.२३

Rivers do not drink their water themselves, nor do the trees eat their own fruits, nor do the clouds eat the grain reared by them. The wealth of the noble is used solely for the benefit of others.

सुअणो जं देसमलंकरेइ तं विअ करेइ पवसन्तो।
गामासण्णुम्मूलिअमहावडट्ठाणसारिच्छम्।।२१२।।
(सुजनो यं देशमलंकरोति तमेव करोति प्रवसन्।
ग्रामासन्नोन्मूलितमहावटस्थानसदृक्षम्।।) गा.स.श.१.९४

Whichever place a good man adorns (by his presence), that same palce he makes, while leaving it, (void and desolate) like a spot near a village from where a huge banyan tree has been uprooted.

सुअणो ण कुप्पइ व्विअ अह कुप्पइ विप्पिअं ण चिन्तेइ।
अह चिन्तेइ ण जम्पइ अह लज्जीओ होइ।।२१३।।

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(सुजनो न कुप्यत्येव अथ कुप्यति विप्रियं न चिन्तयति।

अथ चिन्तयति न जल्पति अथ लज्जितो भवति।।) गा.स.श.३.५०१

A good man does not usually get angry; if at all he is angry, he does not wish (the offender) ill; if, however, he wishes ill, he does not speak of it; and if he does speak, he (later) feels ashamed of it.

सुजनो न याति वैरं परहितनिरतो विनाशकालेऽपि।

छेदेऽपि चन्दनतरुः सुरभयति मुखं कुठारस्य।।२१४।। सुभा.३८.२४२

A noble person, determined to do good to others, does not turn inimical even while being ruined. The sandal tree, while being cut, perfumes the edge of the axe.

सुहृदां हितकामानां यः शृणोति न भाषितम्।

विपत् संनिहिता तस्य स नरः शत्रुनन्दनः।।२१५।। हितोप. १.७४

One who does not listen to the advice of well-wishing friends, invites misfortunes and makes his enemies happy.

सुहृदि निरन्तरचित्ते गुणवति भृत्येऽनुवर्तिनि कलत्रे।

स्वामिनि सौहृदयुक्ते निवेद्य दुःखं सुखी भवतिं।।२१६।। प.त.१.११०

A person derives great relief from relating his grief to an intimate friend, to a loyal servant, to a faithful wife, or to a sympathetic master.

सज्जनः-दुर्जनः

विण्णाणगुणमहग्घे पुरिसे वेसत्तणं पि रमणिज्जम्।

जणणिन्दिए उण जणे पिअत्तणेणावि लज्जामो।।२१७।।

(विज्ञानगुणमहार्घे पुरुषे द्वेष्यत्वमपि रमणीयम्।

जननिन्दिते पुनर्जने प्रियत्वेनापि लज्जामहे।।) गा.स.श.३.६७

Even enmity with a person who is estimable on account of his great wisdom is disirable. On the other

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hand, even friendship with a person who is censured by people is shameful.

सज्जनः मूढः

पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवद्यम्।
सन्तः परीक्ष्यान्यतरद् भजन्ते मूढः परप्रत्यनेयबुद्धिः।।२१८।।
माल. १.२

An old literary work is not praiseworthy merely because it is old, nor is a work to be condemned because it is new. The wise approve of either after scrutiny, whereas fools are led by others' opinions.

सत्कारधनः सज्जनः

शक्कालधणे क्खु शज्ञणे काह ण होइ चलाचले धणे।
जे पूइदुं पि ण आणादि शे पूआविशेशंपि आणादि।।२१९।।
(सत्कारधनः खलु सज्ञनः कस्य न भवति चलाचलं धनम्।
यः पूजयितुमपि न जानाति स पूजाविशेषमपि जानाति।।) मृ.क.२.१५

A good man has courtesy for (his) wealth (or, is rich in courtesy); who cannot possess wealth that comes and goes ? He who does not know even to honour (others),- can he know (that is, really appreciate) the excellence of honour (done to him by others)?

सत्सङ्गः

काचः काञ्चनसंसर्गाद् धत्ते मारकतीं द्युतिम्।
तथा सत्सन्निधानेन मुर्खो याति प्रवीणताम्।।२२०।। हितोप. प्र. ४२

A piece of glass, if set in gold, acquires the lustre of emerald; so does a fool acquire skill by associating with the wise.

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सन्मित्रम्

करावि‍व शरीरस्य नेत्रयोरिव पक्ष्मणी।
अविचार्य प्रियं कुर्यात् तन्मित्रं मित्रमुच्यते ।।२२१।। सु. र. भा. ८८.१

He alone is your true friend, who serves you spontaneously (without being prompted by a motive), like the hands serving the body and the eyelashes serving the eyes.

स्नेहः

स्नेहो हि वरमघटितो न वरं सञ्जातविघटितस्नेहः।
हृतनयनो हि विषादी न विषादी भवति जात्यन्धः।।२२२।। सु.र.भा.१७१.७८९

It is better that attachement is not formed, rather than that it is formed and broken off. One who lose his eyes is aggrieved, not one who is born blind.

समदर्शिनः

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः।।२२३।। भ.गी.५.१८.

The wise look impartially on a learned and disciplined Brahmana, a cow, and elephant, a dog and an outcaste.

सम्बन्धः

यावन्तः कुरुते जन्तुः सम्बन्धान् मनसः प्रियान्।
तावन्तोऽपि निखन्यन्ते हृदये शोकशङ्कवः।।२२४।। हितोप.४.७२

As many pleasing attachments a man forms, so many shafts of sorrow are planted into his heart.

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सहनौ भुनक्तु

एकः स्वादु न भुञ्जीत नैकः सुप्तेषु जागृयात्।
एको न गच्छेदध्वानं नैकश्चार्थान् प्रचिन्तयेत्।।२२५।। प.त.५.९५

Do not enjoy delicious things singly (without sharing them with others); do not keep awake singly amongst many asleep; do not go on a journey singly (unaccompanied); and do not decide any important matter singly(by yourself).

सात्त्विकं सुखम्

यत् तदग्रे विषमिव परिणामेऽमृतोपमम्।
तत् सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम्।।२२६।। भ.गी.१८.३७

At first like poison (disagreeable), but like nectar in effect: such is said to be (the nature of) the sublime happiness born of the tranquility of one's own mind.

सुखम्-दुःखम्

सर्वं परवशं दुःखं सर्वमात्मवशं सुखम्।
एतद् विद्यात् समासेन लक्षणं सुखदुःखयोः।।२२७।। स.प.मा.७५.६२

These, in short, are the definitions of happiness and unhappiness: everything dependent on one's own will is happiness; everything dependent on others' will is unhappiness.

यथा प्ररोहन्ति तृणान्ययत्नतः क्षितौ प्रयत्नात्तु भवन्ति शालयः।
तथैव दुःखानि भवन्त्ययत्नतः सुखानि यत्नेन भवन्ति वा न वा।।२२८।।
सौन्दर.१.३१

Just as grass grows on the earth without labour on the part of the cultivator but rice only with labour, so too

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sorrows arrive without effort on our part but pleasure can only be obtained by effort and not always then.

सुगुणः

गुणेषु क्रियतां यत्नः किमाटोपैः प्रयोजनम्।
विक्रीयन्ते न घण्टाभिर्गावः क्षीरविवर्जिताः।।२२९।। सु.र.भा.८१.१२

One should try to acquire good qualities. What can be achieved by mere outward show? Can cows which do not yield milk be ever sold because of the bells attached to their necks?

सुजनः

अप्रियवचनदरिद्रैः प्रियवचनाढ्यैः स्वदारपरितुष्टैः।
परपरिवादनिवृत्तैः क्वचित्क्वचिन्मण्डिता वसुधा।।२३०।।सु. र. भा. ४७.९१

The world is adorned only in a few places (rarely) by persons, who are poor in unpleasant words, rich in pleasant words, satisfied with their own wives and averse to speaking ill of others.

सुजनः-दुर्जनः

मृघ्टट इव सुखभेद्यो दुःसन्धानघ्टा दुर्जनो भवति।
सुजनस्तु कनकघटवद् दुर्भेद्यघ्टाशुसन्धेयः।।२३१।। प. त. २. ३८

A mean person easily falls out and is difficult to reconcile, like an earthen pitcher which breaks easily but cannot be repaired; whereas a noble person falls out only rarely and is easily reconciled, like a golden pitcher which is difficult to break and easy to restore.

सुभाषितम्

बोद्धारो मत्सरग्रस्ताः प्रभवः स्मयदूषिताः
अबोधोपहताष्चान्ये जीर्णमङ्ग सुभाषितम्।।२३२।। भर्तृ. १.१

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Learned people are smitten with jealousy, kings are demoralized by arrogance, and the rest are stricken with ignorance. Consequently, my words of wisdom are withering within myself.

सेवकः

उन्नत्यै नमति प्रभुं प्रभुगृहान् द्रष्टुं बहिस्तिष्ठति
स्वद्रव्यव्ययमातनोति जडधीरागामिवित्ताशया।
प्राणान् प्राणितुमेव मुञ्चति रणे क्लिश्नाति भोगेच्छया
सर्वं तद्विपरीतमेव कुरुते तृष्णान्धदृक् सेवकः।।२३३।।

अल. सर्व.पृ. १६९

A servant, blind with avarice (for reward) acts always contrary to what he aspires for: he bows down to the master for the sake of a lift; waits outside the master's palace in order to gain access to it; foolishly spends away his own money on hand in the hope of receiving large amounts in future; stakes (on behalf of the master) his life in battle for the purpose of living; and subjects himself to suffering in expectation of enjoyments.

उपकारिणि विश्रब्धे शुद्धमतौ यः समाचरति पापम्।
तं जनमसत्यसन्धं भगवति वसुधे कथं वहसि ।।२३४।। हितोप. १.७९

How do you, O Earth, bear (upon your surface) that treacherous person who does evil to an unsuspecting, pure minded benefactor?

सुवर्णपुष्पितां पृथ्वीं चिन्वन्ति पुरुषास्त्रयः।
शूरश्च कृतविद्यश्च यश्च जानाति सेवितुम्।।२३५।। प.त.१.४६

Three kinds of persons pick the best of the earth flowering with gold- the valiant, the learned and those who know how to serve.

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संयमः

हत्थशंजदे मुहशंजदे इन्दियशंजदे शे क्खु माणुशे।
किं कलेदि लाअउले तश्श पलल्लोए हत्थे णिञ्चले।।२३६।।

(हस्तसंयतो मुखसंयत इन्द्रियसंयतः स खलु मनुष्यः।
किं करोति राजकुलं तस्य परलोको हस्ते निश्चलः।।) मृ.क.८.४७

Restrained in hand, restrained in mouth, restrained in sense-organs, that (is) indeed a man. What can a court of law do to him? The other world (lies) firm in (the hollow of his) hand.

संशयः

न संशयमनारुह्य नरो भद्राणि पश्यति।
संशयं पुनरारुह्य यदि जीवति पश्यति।।२३७।। हितोप. १.७

A person cannot attain good fortune without taking risk (involved in an undertaking); but if he takes the risk, and survives, he does attain it.

स्वर्ग-यशः

हतोऽपि लभते स्वर्गं जित्वा तु लभते यशः।
उभे बहुमते लोके नास्ति निष्फलता रणे।।२३८।। क.भा.१२

If slain, one goes to heaven; if victorious one gains glory. Both are held in esteem in the world. Fighting is never friutless.

स्वाभाविकदोषः

शश्शपलक्कबलद्दे ण शक्कि वालिदुं अण्णपशत्तकलत्ते ण शक्कि वालिदुम्।
जूदपशत्तमणुश्शे ण शक्कि वालिदुं जे वि शहाविअदोशे ण शक्कि वालिदुम्।।२३९।।

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(सस्यलम्पटबलीवर्दो न शक्यो वारयितुमन्यप्रसक्तकलत्रं न शक्यं वारयितुम्।
द्यूतप्रसक्तमनूष्यो न शक्यो वारयितुं योऽपिं स्वाभाविकदोषो न शक्यो वारयितुम्।।) मृ.क.३.२

It is not possible to restrain a bull greedy of corn; it is not possible to restrain a wife attached to another; it is not possible to restrain a man deeply attached to gambling; it is not possible (or ward off) what again is a natural defect.

स्वामी

सुअणे क्खु भिच्चाणुकम्पके शामिए णिद्धणके वि शोहदे।
पिशुणे उण दव्वगव्विदे दुलक्के क्खु पलिणामदालुणे।।२४०।।

(सुजनः खलु भृत्यानुकम्पकः स्वामी निर्धनकोऽपि शोभते।
पिशुनः पुनर्द्रव्यगर्वितो दुष्करः खलु परिणामदारुणः।।) मृ.क.३.१

A master (who is) a good man, compassionate towards (his) servants, does indeed look to advantage, even though without wealth; (a master, who is) on the other hand wicked, proud of (his) wealth is indeed difficult to serve (and is)terrible (or, harmful) in the end.

हृदयज्ञः

हिअअण्णएहिं समअं असमत्ताइं पि जह सुहावन्ति।
कज्जाइँ मणे ण तहा इअरेहिं समाविआइं पि।।२४१।।

(हृदयज्ञैः सममसमाप्तान्यपि यथा सुखयन्ति।
कार्याणि मन्ये न तथा इतरैः समापितान्यपि।।) गा.स.श.१.६२

Even if not completed, work done in the company of those knowing (close to) your heart, is more delightful than work completed in the company of others.

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PART-II

रत्नखण्डानि

APHORISMS

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रत्नखण्डानि

APHORISMS

१. अकन्दसमुत्थिता पउमिणी अवञ्चओ वणिओ अचोरो सुवण्णआरो अकलहो गामसमागमो अलुद्धा गणिआ त्ति दुक्करं एदे संभावीअन्ति।

(अकन्दसमुत्थिता पद्मिनी अवञ्चको वणिक् अचौरः सुवर्णकारः अकलहो ग्रामसमागमः अलुब्धा गणिकेति दुष्करमेते सम्भाव्यन्ते।)

मृ.क.५.पृ.सं.१४५

A lotus-creeper grown up without the root, a merchant not a cheat, a goldsmith not a thief, a village-concourse not given to quarreling (and) a courtezan not greedy- these are hardly possible (to be found).

२. अजुत्तं परपुरुषसंकित्तणं सोदुं।

(अयुक्तं परपुरुषसंकीर्तनं श्रोतुम्।) स्वप्न.३.पृ.६४

It is improper to here the description of another's husband.

३. अणदिक्कमणीओ हि विही।

(अनतिक्रमणीयो हि विधिः) स्वप्न.२. पृ.५८

Fate is intransgressible.

४. अनतिक्रमणीया भगवती गोकाम्या ब्राह्मणकाम्या च।

मृ.क.३.पृ.सं.९२

The venerable cow-wish and Brahmana-wish ought not to be transgressed.

५. अनन्तपुष्पस्य मधोर्हि चूते द्विरेफमाला सविशेषसङ्गा। कु.सं.१.२७

Although spring has countless flowers, bees are attached to mango-blossoms alone.

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६. अनुहुंकुरुते घनध्वनिं न तु गोमायुरुतानि केसरी। शि.व.१६.२५

A lion roars in reply to the thunder of clouds, not to the howl of a jackal.

७. अभिभूतिभयादसूनतः सुखमुज्झन्ति न धाम मानिनः। किरा.२.२०

Men of self-respect easily give up their life but not their dignity, lest they should be humiliated.

८. अर्थी दोषं न पश्यति। स.प.मा.१.४

Nothing seems unfair to a person intent on gaining his own end.

९. अर्धो घटो घोषमुपैति नूनम्। सु.र.ख.

Empty vessels make much noise.

१०.अल्पक्लेशं मरणं दारिद्र्यमनन्तकं दुःखम्। मृ.क.१.११

Death (involves) a little affliction (while) poverty (is) misery without end.

११. **अल्पविद्यो महागर्वी**। सु.र.ख.

It is persons with scanty learning who are exceedingly vain.

१२. असत्पुरुषसेवेव दृष्टिर्निष्फलतां गता। चारु.१.१९

Sight has become useless, like service rendered to a wicked person.

१३. अहर्निशं वर्षति वारिवाहस्तथापि पत्रत्रितयः पलाशः। स.प.मा.१०.६१

Even if it rains day and night, the **Palasa** tree has but three leaves (on each branch).

१४.आअमप्पहाणणि सुळहपय्यवत्थणाणि महापुरुसाहि अआणि होति।

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(आगमप्रधानानि सुलभपर्यवस्थानानि महापुरुषहृदयानि भवन्ति।)

स्वप्न.२.पृ.५८

The hearts of greatmen are such as yield to the first onslaught (of grief); but they are easily composed (afterwords).

१५. आकण्ठजलमग्नोऽपि श्वा लिहत्येव जिह्वया। सु.र.ख

Although immersed in water up to the neck, a dog still laps water with its tongue.

१६. आपन्नार्तिप्रशमनफलाः संपदो ह्युत्तमानाम्। मे.दू.१.५४

The prosperity of the magnanimous finds its use in relieving the distress of the afflicted.

१७. आर्जवं हि कुटिलेषु न नीतिः। नै.च.५.१०३

It is not wise to have straight dealings with the crooked.

१८.उत्तीर्णे च परे पारे नौकायाः किं प्रयोजनम्। सु.र.भा.२४८.८५

Of what use is the boat after it has brought you ashore?

१९. एअस्सिं दुळ्ळहो गुणविभवो त्ति।

(एकस्मिन् दुर्लभो गुणविभव इति।) चारु.२.पृ.सं.४६

It is difficult to find the wealth of virtues in one person.

२०. एको हि दोषो गुणसंनिपाते निमज्जतीन्दोःकिरणेष्विवाङ्कः। कु.सं.१.३

A single blemish is easily drowned in a multitude of virtues, like the spot of the moon in her luster.

२१. एवमनिर्ज्ञातानि दैवतान्यप्यवधूयन्ते। स्वप्न.१.पृ.३४

Even, deities when not clearly known, are insulted.

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२२. क ईप्सितार्थस्थिरनिश्चयं मनः पयश्च निम्नाभिमुखं प्रतीपयेत्। कु.सं.५.५

Who can turn back the mind firmly resolved to achieve a desired object, and water rushing downwards?

२३.कन्यका हि निर्दोषदर्शना भवन्ति। नाग.१.पृ.२२

Girls unmarried may be looked at without objection.

२४.कामो वामः। मृ.क.५.पृ.सं.१४७

Love is perverse.

२५. किं मर्दितोऽपि कस्तूर्या लशुनो याति सौरभम्। सु.र.ख

Does garlic become fragrant even if rubbed to musk?

२६.किं हीणकुसुमं सहआरपादवं महुअरीओ उण सेवन्ति।

(किं हीनकुसुमं सहकारपादपं मधुकर्यः पुनः सेवन्ते।) मृ.क.२.पृ.सं.५२

Do the female bees again wait upon a mango-tree bereft of blossoms?

२७. **क्रियासिद्धिः सत्त्वे भवति महतां नोपकरणे।** भो.प्र.

The great depend for success on their own strenght, not on external equipment.

२८. कुकृत्ये को न पण्डितः। सु.र.ख

Who cannot acquire skill in wickedness?

२९. **क्षणे क्षणे यन्नवतामुपैति तदेव रूपं रमणीयतायाः** शि.व.४.१७

This, verily, is the nature of beauty, that it presents fresh charms every instant.

३०. क्षीरेण दग्धजिह्वस्तक्रं फूत्कृत्य बालकः पिबति। हितोप.४.१०.३(v.r.)

A child having got his tongue scalded by hot milk, blows on even butter-milk before drinking it.

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३१. गजानां पङ्कमग्नानां गजा एव धुरंधराः। हितोप.१.१९३

Elephants alone can pull out elephants sunk in the mire.

३२.गणिका णाम पादुअन्तरप्पविट्ठा विआ लेट्ठुआ दुक्खेण उण णिराकरीअदि। मृ.क.५.पृ.सं.१४६

(गणिका नाम पादुकान्तरप्रविष्टेवलेष्टुका दुःखेन पुनर्निराक्रियते।)

A courtezan indeed like a pebble got inside a shoe, is again warded off with (great) trouble (or, difficulty).

३३.गणिआ हत्थी काअत्थओ भिक्खु चाटो रासहो अ जहिं एदे णिवसन्ति तहिं दुट्टा वि ण जाअन्ति।

(गणिका हस्ती कायस्थो भिक्षुश्चाटो रासभश्च यत्रैते निवसन्ति तत्र दुष्टा अपि न जायन्ते।) मृ.क.५.पृ.सं.१४७

A courtezan, an elephant, a kayastha, a Buddhist monk (or, mendicant), a spy and a donkey-where these reside, there even rascals cannot go on.

३४.गतयो विविधा हि चेतसां बहुगुह्यानि मदाकुलानि च। सौन्दर.८.६

For, the movements of men's mind are manifold, there is much in them that is secret and highly involved.

३५.घनाम्बुना राजपथे हि पिच्छिले क्वचिद् बुधैरप्यपथेन गम्यते। नै.च.९.३६

When the highway gets muddy through rainwater, even wise men sometimes resort to the by way.

३६. **जनानने कः करमर्पयिष्यति**। नै.च.९.१२५

Who can stop people from saying what they wish to say?

३७.जे अहिभवन्ति शाहुं ते पावा ते अ चाण्डाला।

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(येऽभिभवन्ति साधुं ते पापास्ते च चाण्डालाः।) मृ.क.१०.३४

Those who ill-treat a good man, they (are) the sinful (people) and they (are the real) chandalas.

३८. तरुणीकच इव नीचः कौटिल्यं नैव विजहाति। सु.र.ख.

A mean person, like the (curly) hair of a young woman, never gives up crookedness.

३९.दलिद्दपुरिससंकन्तमणा क्खु गणिआ लोए अवअणीआ भोदि।

(दरिद्रपुरुषसंक्रान्तमनाः खलु गणिका लोकेऽवचनीया भवन्ति।)

मृ.क.२.पृ.सं.५१

A courtezan with (her) heart gone over to a poor person, would indeed be unblamable in the world.

४०. दर्दुरा यत्र वक्तारस्तत्र मौनं हि शोभनम्। सु.र.ख.

It is only appropriate to keep silent where frogs are the speakers!

४१.द्यूतं हि नाम पुरुषस्यासिंहासनं राज्यम्। मृ.क.२.पृ.सं.५९

Gambling (is) indeed to a man just a kingdom without a throne!

४२.**द्वयमिदमतीव लोके प्रियं नराणां सुहृच्च वनिता च।** मृ.क.४.२५

This pair (is) exceedingly dear in the world to men, - a friend and a loving wife;

४३.दारिद्र्यं खलु नाम मनस्विनः पुरुषस्य सोच्छ्वासं मरणम्। चारु.१.पृ.सं.१०

Poverty is, indeed, a living death to a high-minded person.

४४. **दीर्घसूत्रो विनश्यति**। प.त.४.४१.४२

Procrastination leads to disaster.

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४५.दुर्लभा गुणा विभवाश्च। अपेयेषु तडागेषु बहुतरमुदकं भवति।
मृ.क.२.पृ.सं.६९

virtues and fortunes are difficult to have, together. In tanks (the water in which is) unfit to drink, there is quite a lot of water!

४६.**दुष्करं विषमौषधीकर्तुम्**। मृ.क.८.पृ.सं.२२५

It is difficult to turn poison into medicine.

४७. **देवो दुर्बलघातकः**। सु.र.ख.

Fate strikes the weak.

४८. द्यौर्न काचिदथवास्ति निरूढा सैव सा चलति यत्र हि चित्तम्।
नै.च.५.५७

There is no Heaven as such. Heaven is where one's heart is attached.

४९. धूमो निवर्त्येत समीरणेन यतस्तु कक्षस्तत एव वह्निः। र.वं.७.५५

Smoke may be driven away by wind, but fire will still spread towards dry grass.

५०. न कालमपेक्षते स्नेहः। मृ.क.७.पृ.सं.२०४

Affection brooks not delay.

५१. न केवलं यो महतोऽपभाषते शृणोति तस्मादपि यः स पापभाक्।
कु.सं.५.८३

Not only he who reviles great men, but also he who listens to him is a sinner.

५२. **नक्रः स्वस्थानमासाद्य गजेन्द्रमपि कर्षति**। प.त.३.४४

A crocodile entrenched in his own place can pull in even an elephant.

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५३. नग्नक्षपणके देशे रजकः किं करिष्यति। चाणक्य.११०

What will a washerman do in a country inhabited by naked mendicants?

५४. न परुषमाश्रमवासिषु प्रयोज्यम्। स्वप्न.१.५

No rough treatment should be accorded to the inmates of the hermitage.

५५. न पादपोन्मूलनशक्ति रंहः शिलोच्चये मूर्च्छति मारुतस्य।ख्न र.वं.२.३४

The force of the wind, capable of uprooting trees, does not prevail against a mountain.

५६. न पुण्यमोक्षणमर्हति लता। चारु.१.पृ.सं.१८

A creeper should not be stripped of its flowers.

५७. नरः प्रत्युपकारार्थी विपत्तौ लभते फलम्। चारु.४.७

A man, seeking for the return of the obligation gains his aim through the calamity (of the obliging person).

५८. नवोवणाणि णाम अदिः जणत्स सअगेहं।

(तपोवनानि नामातिथिजनस्य स्वगेहम्।) स्वप्न.१.पृ.३८

Penancegroves are, indeed, in the case of visitors, their own homes.

५९. न सुवर्णे ध्वनिस्तादृग् यादृक् कांस्ये प्रजायते। सु.र.ख.

Gold does not ring so well as bell-metal.

६०. न हि तापयितुं शक्यं सागराम्भस्तृणोल्कया। हितोप.१.८६

The waters of the ocean cannot be warmed by a torch of straw.

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६१.न हि सिद्धवाक्यान्युत्क्रम्य गच्छति विधिः सुपरीक्षितानि। स्वप्न.१.पृ.४४

Surely fate does not go beyond the well-tested declarations of the seer.

६२. न हि सिंहो गजास्कन्दी भयाद् गिरिगुहाशयः। र.वं.१७.५२

It is not on account of fear that a lion, capable of attacking elephants, lies in mountain-cave.

६३. **न हि ज्ञानेन सदृशं पवित्रमिह विद्यते**। भ.गी.४.३८

There is nothing in the world as sacred as knowledge.

६४.नार्कातपैर्जलजमेति हिमैस्तु दाहम्। नै.च.१३.५०

Lotuses are withered not by sunshine, but by frost.

६५.निक्षिप्तं हि मुखे रत्नं न कुर्यात् प्राणधारणम्। हितोप.३.५५

A gem put in the mouth will not sustain life.

६६. निवसन्ति पराक्रमाश्रया न विषादेन समं समृद्धयः। किरा.२.१५

Prosperity, ever dependent on valour, does not abide with despondency (lethargy).

६७. **पयोऽपि शौण्डिकीहस्ते मदिरां मन्यते जनः**। सु.र.भा.१६७.६२६

Even milk carried by a woman who sells liquor is taken to be wine.

६८. परस्परागता लोके दृश्यते रूपतुल्यता। स्वप्न.६.१४

Resemblance of form existing between two persons is seen in this world.

६९. पवनः परागवाही पथ्यासु वहन् रजस्वलो भवति। सु.र.ख.

Breeze carrying pollen becomes laden with dust when it blows through streets.

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७०. पश्येयुः क्षितिपतयो हि चारदृष्ट्या। मृ.क.७.८

For, kings could see with the eyes of the spies.

७१. प्रद्वेषो बहुमाना वा सङ्कल्पादुपजायते। स्वप्न.१.७

Hatred or high regard springs from the mind's viewpoint.

७२. **प्रायेण हि नरेन्द्रश्रीः सोत्साहैरेव भुज्यते**। स्वप्न.६.७

Generally royal fortune is enjoyed by the energetic alone.

७३. प्रायेण सामग्र्यविधौ गुणानां पराङ्मुखी विश्वसृजः प्रवृत्तिः। कु.सं.३.२८

The Creator is usually averse to creating things endowed with all the good qualities.

७४. पुरुसजोव्वणाणि विअ गिहजोव्वणाणि खु दसाविसेसं
अणुहोन्ति। (पुरुषयौवनानीव गृहयौवनानि खलु दशाविशेषमनु-
भवन्ति।) चारु.१.पृ.सं.१०

Like the youths of people, prosperity of house, indeed, undergoes a change in condition.

७५. पुरुसेसु णासा णिक्खिविअन्ति ण उण गेहेसु।
(पुरुषेषु न्यासा निक्षिप्यन्ते न पुनर्गेहेषु।) मृ.क.१.पृ.सं.४४

Deposits are entrusted to persons not again to houses.

७६. **पुस्तकं वनिता वित्तं परहस्तगतं गतम्**। स.प.मा.४८.५३

Books, wife and money once gone into another's hands, are gone forever!

७७. **बुद्धेः फलमनाग्रहः**। सु.र.ख.

The effect of wisdom is freedom from dogmatism.

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७८.भाग्यक्रमेण हि धनानि पुनर्भवन्ति। चारु.१.५

With a turn in fortune, the riches come again.

७९. **भाग्यहीना न पश्यन्ति बहुरत्ना वसुंधरा**। सु.र.भा.१६०.३११

The earth is rich in jewels: only the unfortunate cannot see.

८०. **भिन्नरुचिर्हि लोकः** । र.वं.६.३०

Tastes differ.

८१. मनसो हि रजस्तमस्विनो भिषजोऽध्यात्मविदः परीक्षकाः । सौन्दर.८.५

For, the physicians for minds which are the prey of the darkness of ignorance or of passion are those who know the soul from thorough investigation.

८२. **मनोरथानामगतिर्न विद्यते**। कु.सं.५.६४

Noting is inaccessible to desire.

८३. महुरं पि बहु खादिअं अजिण्णं होइ।

(मधुरमपि बहु खादितमजीर्णं भवति।) चारु.३.पृ.सं.५६

Even a sweet (sweet food) when overeaten causes indigestion.

८४. मुहूर्तं ज्वलितं श्रेयो न तु धूमायितं चिरम्। म.भा.

It is better to blaze for a while than to smoulder for a long time.

८५. मूले च्छिण्णे कुदो पादवस्स पालणम्।

(मूले छिन्ने कुतः पादपस्य पालनम्।) मृ.क.९.पृ.सं.२९०

When the root is cut off, how (can there be) the looking after of the tree?

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८६. मौनं सर्वार्थसाधनम्। प.त.४.४८

Silence can solve all problems.

८७. यत्राकृतिस्तत्र गुणा वसन्ति। सु.र.ख

Persons of noble appearance are endowed with good qualities.

८८. याचनान्तं हि गौरवम्। सु.र.ख

Respectability lasts only as long as one does not supplicate.

८९. याञ्चा मोघा वरमधिगुणे नाधमे लब्धकामा। मे.दू.१.६.

Even fruitless request made to a meritorious person is better than a fruitful one made to a mean person.

९०. यादृशास्तन्तवः कामं तादृशो जायते पटः। सु.र.ख

The cloth would verily be as the threads are.

९१.यौवनमत्रापराध्यति न चारित्र्यम्। मृ.क.९.पृ.सं.२७१

It is youth that is the culprit here, not character.

९२. रत्नं रत्नेन संगच्छते। मृ.क.१. पृ.२३

A gem is united with a gem.

९३. रिक्तः सर्वो भवति हि लघुः पूर्णता गौरवाय। मे.दू.१.२०.

What is empty is light: what is full is weighty.

९४. लघयन् खलु तेजसा जगन्न महानिच्छति भूतिमन्यतः। किरा.२.१८

A lofty man, dwarfing the whole world by his majesty,does not care for success acheived through others' help.

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९५. ळहुजणस्स सुळहो विम्हओ।

(लघुजनस्य सुलभः विस्मयः।) चारु.२.पृ.सं.५२

Light-hearted person gets easily elated.

९६. वाग्जन्मवैफल्यमसह्यशल्यं गुणाद्भुते वस्तुनि मौनिता चेत्। नै.च.८.३२

If one is silent about a thing of unusual merits, the consequential futility of one's faculty of speech is an unbearable torment.

९७. विकारहेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः। कु.सं.१.५९.

They alone are strong-minded, whose minds are not affected even when cause for perturbation is present.

९८. विक्रीते करिणि किमङ्कुशे विवादः। सु.र.ख

Why haggle over the goad after the elephant has been sold?

९९. **विचित्राणि हि विधिविलसितानि**। नाग.५.पृ.१३४

Strange are the workings of Destiny.

१००. विना मलयमन्यत्र चन्दनं न प्ररोहति। सु.र.ख

A sandal tree grows only on the Malaya mountain.

१०१. **विनाशकाले विपरीतबुद्धिः**। सु.र.ख

When a calamity is about to overtake a person, his mind becomes perverted.

१०२. विनिगुह्य हि रोगमातुरो न चिरात्तीव्रमनर्थमृच्छति। सौन्दर.८.४

The sick man, who conceals his illness, falls into a worse calamity.

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१०३. **विभूषणं मौनमपण्डितानाम्**। भर्तृ.१.६.

Silence is an ornament to the ignoramus.

१०४. विविक्तविश्रम्भरसो हि कामः। मृ.क.८.३०

For, love possesses relish due to confidence privacy.

१०५. विषमप्यमृतं क्वचिद् भवेदमृतं वा विषमीश्वरेच्छया। र.वं.८.४६

By God's will even poison may sometimes turn into nectar and nectar into poison.

१०६. विषवृक्षोऽपि संवर्ध्य स्वयं छेत्तुमसाम्प्रतम्। कु.सं.२.५५

It is not proper for one to cut down even a poison tree reared by oneself.

१०७. **वृणते हि विमृश्यकारिणं गुणलुब्धाः स्वयमेव सम्पदः**। किरा.२.३०

Fortune, attracted by merits, choose of her own accord a man who acts after due deliberation.

१०८. **शङ्कनीया हि दोषेषु निष्प्रभावा दरिद्रता**। चारु.३.१५

For in (all) crimes powerless poverty becomes an object of suspicion.

१०९. शङ्कनीया हि लोकेऽस्मिन्निष्प्रतापा दरिद्रता। मृ.क.५.४३

For, in this world, poverty void of (all) dignity (of exploit) is fit to be suspected (of any crime)!

११०.शत्रुः कृतापराधः शरणमुपेत्य पादयोः पतितः शस्त्रेण न हन्तव्यः।
मृ.क.१०.पृ.सं.३३०

An enemy (although) committing an offence, fallen on the feet, having sought protection, should not be killed with a weapon.

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१११. **शत्रोरपि गुणा वाच्या दोषा वाच्या गुरोरपि।** सु.र.भा.१६०.३४०

One should speak of the good qualities of even one's enemy, and of the faults of even one's Guru (Preceptor).

११२. **शरीरमाद्यं खलु धर्मसाधनम्।** कु.सं.५.३३

The body is the foremost means of performing virtuous acts.

११३. श्रेयसि केन तृप्यते। शि.व.१.२९

Who is ever satiated with good fortune?

११४. सक्करो हि णाम सक्कारेण पडिच्छिदो पीदिं उप्पादेदि।
(सत्कारो हि नाम सत्कारेण प्रतीष्टः प्रीतिमुत्पादयति।) स्वप्न.४.पृ.८८

Honour, met with reciprocal honour, begets affection.

११५. सके गेहे कुक्कुरो वि दाव चण्डो भोदि।
(स्वके गेहे कुक्कुरोऽपि तावच्चण्डो भवति।) मृ.क.१.पृ.सं.३९

In his own abode, even a dog becomes, for the matter of that, terrifying.

११६. सच्चेण सुहं क्खु लब्भइ सच्चालावे ण होइ पावम्।
(सत्येन सुखं खलु लभ्यते सत्यालापो न भवति पातकम्।) मृ.क.९.३५

By truth indeed is happiness secured; in telling the truth, there is no sin.

११७. **सतां हि सन्देहपदेषु वस्तुषु प्रमाणमन्तःकरणप्रवृत्तयः।** शाकु.१.२०

When in doubt, the good are guided by their own conscience.

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११८. सत्यं यत् परदुःखाय तत्र मौनपरो भवेत्।

The truth that hurts others' feelings had better not be uttered.

११९. **स्तोत्रं कस्य न तृप्तये**। कु.सं.१०.९

Who is not pleased with praise?

१२०. स्त्रीस्वभावस्तु कातरः । स्वप्न.४.८

Woman is timid by nature.

१२१. सदक्खिञ्ञस्स जणस्य परिजणो वि सदक्खिञ्ञो एव्व होदि।
(सदाक्षिण्यस्य परिजनोऽपि सदाक्षिण्य एव भवति।)स्वप्न.४.पृ.८६

Even the servant of a courteous man is himself also courteous.

१२२. समानाधिकरण्यं हि तेजस्तिमिरयोः कुतः। शि.व.२.६२

How can light and darkness exist simultaneously in one and the same place?

१२३. समीरणो नोदयिता भवेति व्यपदिश्यते केन हुताशनस्य। कु.सं.३.२१

Who tells the wind, "Fan the fire"?

१२४. समुन्नयन् भूतिमनार्यसङ्गमाद् **वरं विरोधोऽपि समं महात्मभिः**।
किरा.१.८

Even enmity with the magnanimous,which elevates (a person), is better than friendship with the mean.

१२५. सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते। भ.गी.२.३४

For a respectable person, ill-repute is worse than death.

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१२६. सर्वजनसाधारणमाश्रमपदं नाम। स्वप्न.१.पृ.४६

A hermitage, as is well known, is common to all people.

१२७. सर्वारम्भास्तण्डुलप्रस्थमूलाः। सु.र.भा.९६.२

All undertakings utlimately aim at a pound of rice (*i.e.*, means of livelihood)!

१२८. सव्वजणमणोभिरामं खु सोभग्गं णाम।

(सर्वजनमनोभिरामं खलु सौभाग्यं नाम।) स्वप्न.२.पृ.५८

That is really called beauty which has a charm for the minds of all.

१२९. साक्षिमन्न्यासो निर्यातयितव्यः। स्वप्न.६.पृ.१२४

A deposit ought to be returned in the presence of witness.

१३०. **साहसे खलु श्रीर्वसति**। चारु.४.पृ.सं.८६

Fortune is associated with adventure.

१३१. सिते हि जायेत शितेः सुलक्ष्यता। नै.च.१२.२२

Black stands out against a white background.

१३२. सुखं हि दुःखान्यनुभूय शोभते यथान्धकारादिव दीपदर्शनम्।

चारु.१.३

Verily happiness appears splendid, after experiencing miseries, as the sight of a lamp after (experiencing) darkness.

१३३. **सुखार्थिनः कुतो विद्या कुतो विद्यार्थिनः सुखम्**। सु.र.भा.१५८.२१६.

How can one desirous of pleasure acquire learning, or one desirous of learning have pleasure?

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१३४.सुखात्तु यो याति दशां दरिद्रतां स्थितः शरीरेण मृतः स जीवति।

चारु.१.३

He, who comes to a miserable condition after (experiencing) prosperity, is dead and lives with (his) body alive.

१३५. सुचरितचरितं विशुद्धदेहं न हि कमलं मधुपाः परित्यजन्ति।

मृ.क.८.३२

For, the bees do not give up a lotus having (to its credit) nobly done acts (and) of pure form.

१३६. सुतप्तमपि पानीयं शमयत्येव पावकम्। प.त.३.२३.

Even boiling water does put out fire.

१३७. **हितं मनोहारि च दुर्लभं वचः**। किरा.१.४.

Wholesome and at the same time pleasing words are scarce.

१३८. **हेम्नः संलक्ष्यते ह्यग्नौ विशुद्धिः श्यामिकापि वा**। र.वं.१.१०

Purity or impurity of gold is observed only in fire.

१३९. **होतारमपि जुह्वन्तं स्पृष्टो दहति पावकः**। सु.र.ख.

If touched, fire would burn even the priest who is offering oblations to it.

१४०.ज्ञानाच्च रौक्ष्याच्च विना विमोक्तुं न शक्यते स्नेहमयस्तु पाशः।।

सौन्दर.७.१५

The snare of love cannot be loosend except by true knowledge or hardheartedness.

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